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# THE THE THE THEOSOPHIST

A Magazine
of Brotherhood, of Comparative Religion, Philosophy and
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Edited by

# ANNIE BESANT

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Much propagandist activity is being shown among our Buddhist brethren. Bhikkhu Nyānatiloka writes me that, in 1903, a few enthusiastic Buddhists in Leipzig established a Buddhist Union there, and it is now proposed to constitute a Buddhist Monastery in Europe, and Ticino, in Southern Switzerland, has been fixed upon for its beginnings. The site is to be chosen in the autumn of the present year. Information can be obtained on the Mahabodhi Centrale, Karl Seidenstücke, 12 Sophienstrasse, Leipzig, Germany; or, Redaktion du Canobium, Villa Couza, Lugano, Switzerland. Contributions to the undertaking may also be sent to these addresses. We have before drawn attention to the Buddhist Society started in London, with Professor Rhys Davids as President, in connexion with which the well-known Bhikkhu Ananda Metteya is visiting England. It seems as though the stream of missionary effort is to set from East to West, and if the eastern missionaries—as we have no doubt they will—avoid all aggressiveness and attack no man's religion, they can do nothing but good. It should, however, be recognised that, while it is eminently useful to carry to the West the metaphysics and the ethics of the Vedanta -as is done by the followers of Svāmi Vivekananda-and of Buddhism, the predominant religion there must ever be that of the great Avatāra of the West, Jesus the Christ, and that His religion will be enriched, not destroyed, by its contact with the older faiths.

A very delightful little book has come into my hands, entitled The Sayings of Muhammad, edited by Abdullah Al-Māmūn Al-Suhrawardy, M.A., F.R.A.S. (published by A. Constable & Co., 16 James Street, Haymarket, London). The editor dedicates his work "To my Mother," and adds the beautiful words of the Prophet: "Heaven lieth at the feet of Mothers." In his preface the editor tells us that "the collected body of the Ways and Wont of Muhammad is the Muslim's dictionary of morals and manners." "The chance words that fell from the lips of that marvellous and gifted Teacher during the twenty years of his ministry were treasured up by his eager listeners and embalmed in their nearts, and became e ruling principles of their actions." Sayings that have had, and ave, such swaover human hearts and minds are ever worthy of

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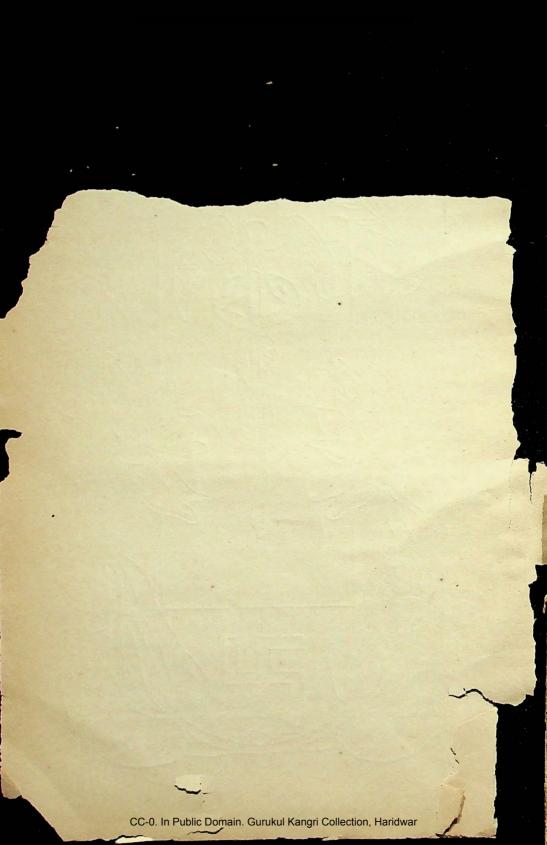
reverent study, and we have here a fine collection of them. I may note, in passing, that the Prophet believed in the pre-existence of the soul, and ascribed mutual attractions and repulsions to the pre-natal relations between souls (saying 288). Again, He speaks of Himself as existing before Adam (saying 432). Little is said among present-day Muslims about re-incarnation, so these sayings have a special interest.

It is often instructive to work out the duality shown by all things in our universe, whether they be objects, consisting of life and form, matter and spirit, or qualities, as positive and negative sides. What we know on the physical plane as sex, the final manifestation of the Father and Mother sides of nature, exists on every plane as a duality. The Hindus express this truth in the doctrine of the Devas and their shaktis-the "shining ones" and their "Powers"—and many a hint may be gained by a careful study of the Pauranic stories, expressing the inter-relations of the dual forces of Nature, so grotesquely misunderstood by missionaries. An example of the application of this duality to the three aspects of Divine Life may be useful to some students. These aspects are given in Hinduism as Will, Intelligence and Activity. Will regarded as dual, has Devotion as its feminine aspect, Power as masculine. Intelligence has as its feminine side Intuition, its masculine, Wisdom; Activity has Sacrifice on the feminine side, Love on the masculine. Thus analysing them, Will, Intelligence and Activity are seen to correspond to the well-known Christian trinity-Power, Wisdom and Love. Christianity is predominantly masculine as regards Deity, and thus puts forward the masculine aspects only; Devotion, Intuition and Sacrifice are left unrepresented, but in Roman Catholicism they are incorporated in the Virgin Mother of God.

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#### THE DISCIPLE.

(Continued from p. 592.)

#### CHAPTER X.

THE house in Manchester Square was dark and gloomy; it had been the home of Professor Delvil's father and grandfather. His sister Esther had married young and gone away, and for many years past no woman had lived in the house but the women servants. And they did their work in a perfunctory manner, for no one noticed how it was done, or praised or blamed them. The house suited its owner very well as a headquarters, a place to keep things in, and to sleep in when it seemed convenient, and to dine in but very occasionally. He had other homes, where his life was lived; the library in the college where he delivered lectures, the laboratory in the Medical School where he was a demonstrator, and a quiet house in a side street near the school, where he carried on experiments of his own in complete seclusion. When Beryl entered the door of the house which was to be her home, it seemed to her dreary indeed. But she did not allow this to distress her; she knew that her time of happy growth amid beautiful surroundings was over, and that now the work of her life had begun. were no old servants to be interested in this sudden appearance in the house of a daughter hitherto unheard of. When it suited him to do so Professor Delvil discharged all the servants and engaged a new set. He had done this just before going to Budapesth, and had given directions as to which room was to be prepared for Beryl, so she was received as a matter of course. By the end of her first day in the house it seemed as if she had lived there a long while and everything was very familiar. She saw that she was to have no duties; there was a housekeeper; she was responsible for everything. A young housemaid was told to wait specially upon Beryl, and to go with her if she wished to go out. She did not wish to: London was looking dark and dreary, and she had no desire to venture into the streets. The sight of them even, in such a very different part of the town, the peculiar colour of the atmosphere, recalled the days of her childhood very keenly, and the interval seemed like a dream spent in some garden in fairyland.

In the evening Professor Delvil came home to dinner, bringing with him two guests, a famous London doctor, and Hilary Estanol. Beryl had been told that they were coming, and the housemaid who waited on her helped her to dress. She wore one of the beautiful dresses from Paris that Prince Georges liked to see her in, all white, a foam of white chiffon and lace. All three men, even her falmer, toked at her with a feeling of surprise; she looked almost unearthly in her whiteness and fairness arthat dark house.

"My daughter has been educated abroad," said Professor Delvil, and has only just come back to London, which will be like a strange land to her for some time."

Dr. French had a family of sons and daughters, and a handsome wife who was fond of society. He decided to tell her to call upon Beryl and invite her to all their parties. He had a great respect for Professor Delvil and liked to stand well with him. After dinner he sat by Beryl and talked to her a little; she was so unlike his own girls that the only idea he formed about her was that she was "very foreign." Professor Delvil and M. Estanol were deep in a discussion which lasted some time, but at last the Professor said, "Very well, that is settled then;" and he then asked Dr. French to come and look at something he wished to show him, which was in another room. M. Estanol took the chair Dr. French had vacated beside Beryl. He regarded her with a deep and increasing interest.

- "May I tell you," he said, "what I have just settled with your father?"
  - " Please do," she answered.
- "I have decided to become one of his patients for this especial treatment which he has discovered."
- "You are not ill?" she asked, looking at the handsome face and fine, distinguished figure of the man beside her.
- "No—not physically. My illness is of the mind and spirit. I feel impelled to speak to you—to tell you of myself and what I am going to do. It is as if I am fated to tell you about it."
- "Please do," said Beryl. She, too, felt that her fate was upon her; that as it was for him to speak, so it was for her to listen,

"I feel as if you would understand me when I say that I know of two lives, the ordinary human life and the life of the occultist."

"Yes," said Beryl, "I understand. In the ordinary life one lives for oneself and those one loves; in occultism the life is lived for all." It seemed to her as she said this that the words were given her to say by a white shape that stood beside her. In her immature brain the profound meaning of them was unrevealed, though to her spiritual self they were intelligible. Hilary Estanol sighed heavily.

"Yes," he said; "that is so. That is where the bitterness of the path assails us who have not passed beyond personal love. To me love was life; and so I failed, and was left by the one I loved to live out an interminable dreary existence. When you say such words as you spoke to me just now I am able to answer you—I am able to tell you why I failed. But immediately it all fades from me. Already it appears as if the words I spoke were nonsense, the reminiscence of a fairy tale of my youth. I have lost all faith and all knowledge: I only remember that I once loved, and that my love has gone from me and passed into nothingness. The memory is insupportable: I desire to forget."

"And can my father make you forget?" asked Beryl, fixing her clear bright eyes upon him.

"He says that he can. A great increase to the length of mortal life would be no boon to most men, unless with it was given complete forgetfulness of the past; therefore to give this is a part of his method. This is the part that concerns me: I care very little for prolongation of life. The only attraction that has to offer me is the postponement of the time when I shall know whether there is the absolute oblivion after death which I seek. Of course if there is I shall know nothing—all struggle, all pain will be over. But what I dread is awakening elsewhere, to renewed life—without her."

Beryl put her cool hand for an instant upon his. "How you suffer!" she said. "It is the fire of purification which consumes you. You are living on to suffer your punishment now."

"Believe me that is true—I hear the words—I am told that it is so. Do not try to escape from it: let it burn out all that it has to consume, so that when you are released you shall be fully emancipated."

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He shook his head dully.

"To be alone! I do not want freedom or emancipation without her, and she has left me utterly."

Beryl rose suddenly. "I see, I hear, such strange things," she said. "I must try to explain them to you-they are for you. I see the one whom Prince Georges calls the Master; he stands in a wide place, on a marble floor, as though expecting some one. And I see a woman approach him: I cannot describe her; she is dark and splendid and full of light and power. She was about to fall on the marble floor as if in great humility, but the Master put out his hand and prevented her. I hear him say: 'You have come, Fleta, to intercede for that one who was born under the same star with you, and who, after many incarnations, is suffering the penalty of failure.' I will send him a message; the disciple who is now with him shall say to him: 'Hilary Estanol, you will meet the one you have loved again when the fire has done its work of purification and you are capable of greeting her as one disciple greets another, knowing that she belongs not to you but to the All. And the time is not long if you awaken yourself.' It has all vanished. Do you know what I said? Do you understand it? for I do not!"

She stood there, quivering with emotion, a shape that was so delicate as to be more like a spirit than a human being. M. Estanol had not moved, he had listened intently, and watched her. Now he rose and stood by her side.

"I have to thank you for that message," he said in a low voice that shook with intense feeling. "I thank you most profoundly. That which had become to me as a tale that is told has suddenly become real again, a living thing."

The Professor and Dr. French were coming back, they were just about to enter the room.

" You will not undergo that treatment?" she asked.

"I will not," he replied. "I will endure the burning agony of remembrance in the strength of the hope you have brought to me."

#### CHAPTER XI.

There was a little room next to her bedroom which had been arranged for Beryl's use, to write or work in; and she was glad to be able to retreat there from the great gloomy rooms downstairs. A

little of her own character had begun to appear in it. The table was covered with her books, and Rose, the servant who waited on her, had put some flowers there which had been given to her for herself, but which she preferred to place where they would please Beryl. She saw nothing of Professor Delvil on the morning after this dinner, so she came up to arrange her books and to read. A deep anxiety which she could not explain to herself lay upon her; her thoughts continually went to her father. She could not help thinking of him, and yet she knew not yet how to think of him. As she sat thus, trying to read and keep her wandering thoughts in order, Rose came to her.

"There is a lady in the drawing room, Miss, asking for you. Here is her card!"

Beryl took it and read.

"Lady Henry Delvil." Under this name was written, "Your old riend, Mrs. White."

"Oh! I am so glad," cried Beryl, and she sprang up and ran downstairs. "Mrs. White" was standing in the midst of the drawing-room look ig about her when Beryl came running in. Both paused a moment survey the other with surprise. Mrs. White was much changed from Beryl's remembrance of her; she looked sad and worn, although she was handsomely dressed. Beryl looked to her like a vision of most ethereal youth and beauty; a faint colour had come back to the girls face in the joy of meeting a friend. Mrs. White drew her to her and kissed her as she used to do when she was a little ragged girl.

"Prince Georges came to see me yesterday," she said, "and told me what had happened, and that you are here. I have never been in this house since I left it on my wedding-day, and it is very strange to find it just the same. To me it was like being buried in a tomb to live here; it must be like that to you. I ought not to have minded it so much, for I was born and brought up here. Your father is my brother. Of course I did not know that till after Prince Georges had taken you away. But still, I should have acted just the same."

They sat down, side by side, on a big couch, which for Mrs. White was full of memories of her mother.

"Prince Georges has told me all that has happened to you in

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these years," she said. " Now I want to tell you about myself. I am not Mrs. White any longer. I have given up that house-and that work. So you must learn to know me as Lady Henry Delvil. I married when I was a mere slip of a girl, married to get away from home. The first offer I ever had was from a second cousin, who was quite an old man, Lord Henry Delvil, If my mother had been alive I should not have accepted him; but as it was, I did. I thought anything would be better than to stop at home, and I feared I should have very few chances if I lost that one, for my father and brother were absorbed in their own occupations, and I seldom saw them, and never anybody else. Lord Henry was very rich, and I may as well admit at once that this influenced me. Very soon after we were married he became very ill and thought he was going to die. He was advised to go abroad, and my brother went with him. I went through an awful time, which I need not tell you about; it ended in my going into the slums to spend some of my ill-gotten money among the poor; and I became Mrs. White."

"And you have given that up," said Beryl. "I cannot bear to think of that place without you."

"There are others there now to do what I did," said Lady Henry; "and I have something to do which only I can do. It is my task—my duty. I have to find my husband."

"To find him?" exclaimed Beryl in surprise.

"Yes, to find him. His was one of the unaccountable disappearances that happen from time to time. He recovered his health wonderfully, going with Victor to various places where there are natural springs and undergoing special treatment. Then he came back to England, and our house, which had been shut up all the time he was abroad, was got ready for him. Of course I was there waiting for him; it was believed that he got confused about it, and went to the house where I was living as Mrs. White. He left the station in a hansom, although the carriage was there. Victor came in the carriage, expecting to find he had already arrived at the house. We drove off directly to my house, but no one had been there. From that day nothing was ever heard of him. Of course his family have long decided that he must be dead—that he met with an accident and was buried unrecognised. That seems very unlikely, for he wore a remarkable signet ring, and he had a pocket-book

with him containing letters and cards that would have identified him, and bank notes. He might have been robbed and murdered, though that seems unlikely, even in the sad part of London you and I know so well. The Police theory was that he was guided into a house of thieves, as being mine, and there murdered. So many years have passed that I am free. I could have married again some time ago if I had wished to, but I do not. I believe he is alive, and I want to unravel the mystery, and I want to find him. I have a feeling that you can help me."

"I!" cried Beryl, in complete amazement.

"Yes; it must seem strange to you that I should think so, but I do. And now tell me about yourself. Would you like me to come and stay here?"

"Oh, yes, yes! How glad I should be," was the answer, so full of unfeigned delight that Lady Henry smiled and her face softened.

"I would ask you to come to me, which would be much pleasanter for us both; but I am sure your father would not let you come. I do not yet know why he is so determined to have you here with him, but he is, and so it must be. This house is his now, and I cannot come without asking him if I may. But, at all events, I can stay and see him if you think he is coming in soon."

"No," said Beryl. "Rose told me he went out early and said that he should not be in till dinner time this evening."

"Then come out with me," said Lady Henry; "spend the day with me, and tell the servants you will only be back in time for dinner yourself."

"Oh, delightful!" cried Beryl; "thank you so much. I shall be thankful, indeed."

Lady Henry's carriage was at the door, and Beryl stepped into it and sat down beside her with a sigh of mingled relief and delight. The dark gloom of the dreary day had passed away like a cloud.

They were driven to various shops, and to a post office, where Lady Henry wrote and sent a telegram. The result of that was that when they reached Lady Henry's house in Mayfair, there was a cab at the door, and Prince Georges was just getting out of it.

"Oh !" cried Beryl.

" I am so glad you could come," said Lady Henry.
That was a wonderful little lunch party. Beryl was quite happy,

MAY

overjoyed, and the other two were happier with her than they could be anywhere else in the world.

"The most amazing thing that has ever happened to me," said Beryl suddenly, addressing Lady Henry, "is the discovery that you actually belong to me, that you are my very aunt. It is most delightful, is it not?"

"Yes, indeed," said Lady Henry. Her mind travelled back to he moment when she first learned from her brother of the relationhip, and of the feeling that arose within her then, that she could have wshed the girl was the child of any other man in the world rather than of this one.

They sat and talked in Lady Henry's pretty, cheerful drawing-room all the afternoon, too glad to be together to do anything else. And to the others Beryl seemed a gay, bright girl, from whom the strange experiences she had passed through had taken no faintest sparkle of youth and health. The rose tint had returned to her face, the joyous note to her voice, and those who had only seen her in the lecture hall at Budapesth would scarcely have recognised her.

Not till it was necessary for Beryl to return to her father's house did Prince Georges leave. Beryl went home alone, carrying a note from Lady Henry, who decided to write and ask her brother for an invitation instead of coming to see him. She went with Beryl in the carriage, but did not get out; the servant said Professor Delvil had not yet returned. Beryl, carrying the note, ran upstairs and dressed for dinner and then sat down with her books in her little study, to wait till the gong sounded. But the gong did not sound. Rose came to her at last to say that it was very late, and they thought the Professor could not be returning to dinner. Beryl was relieved, and acceptedRose's offer to bring her some dinner in her own room with delight. It was much better than sitting with her father in the great gloomy dining room. Rose brought up a tray and stayed with Beryl while she ate her dinner, and came in again afterwards, fearing her young lady might be dull. But she was not, for she was reading a most interesting book about which she had been talking to Prince Georges in the afternoon. She read on long after the house was quiet and the servants had all gone to bed, and eventually fell fast asleep in her chair. And then, as on that first night she spent in the Château of the Ghykas, her mother stood beside her and took

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her hand and said "Come!" and she rose, holding that hand fast, and left her room and went very softly down the dark staircase.

MABEL COLLINS.

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(To be concluded.)

#### A LANOO.

Om Mani Padme Hum . . . delivered to the nations of Central Asia by Padmapāni. (Secret Doctrine, II., pp. 188-9).

Il n'a pas oublié le Nom. Le Nom qui est un Nom n'est pas le Nom. (Tao.)

A small child with large eyes, dark curls, clad all in white.

In the luminous green shadow the glow of two exotic flowers: one of a sunlit yellow color, one of a velveteen orange shade . . . The child sees for the first time this wonderful

shade . . . The child sees for the first time this wonderful orange tint. It loves color, for it is itself a child of the Sun, a Creole. But this, this foreign blossom, why does its sight cause the heart to throb? A whole world comes down, from an unknown land afar, like faint golden mists of bliss, of sunrise; but what are they, what do they mean?

Sundown. The remembrance flashes up: "I have lived before. It is a greeting across the Deep."

Sunset is linked with the glow of a flower of ruby color—that sunset of Revelation.

Then somebody gives the child a small jewel: an emerald. The child looks at the sun through the deep green of the stone, . . . and sits and dreams under blossoms—and somebody, knowing the child is a poet, reads out the cadenced strophes about "Nala and Damayanti," and the Serpent.

Its mother dies. But a few days before, the child had a walk with her to the heights, and there she gave the child a branch of reseda flowers for her hat . . . with dewdrops on it, like fairy diamonds. Again at their sight the same sense of exulting Joy, of an unremembered, yet unforgotten world . . . The mother and the little sister go away into the blue vastness of heaven . . . Dead? they dead? The thought flashes triumphant—"There is no death." And the child goes to play. It knows.

MAY

But where is the land of the yellow shades, and what says the World of Dreams that grows so wonderful?

I mark thee fit To hear the Call.

At seven the Call comes.

As yet not understood. Only the glory and the wonder of the vision remain in the infant's brain, burning like the Mené-Tekel phrase of Babylon's king.

And seven years later, in a stormy summer night, in the peace that followed the storms, the Fairy of the Soul came in the lightning . . . The "three wishes," old, old as humanity, were whispered at her feet:

"Grant me to save a human life.

Grant me to wage my life for my land.

Grant me to enter the service of the Saviors of the World,"

The child knew not it was not entering, it was returning. The wishes are granted.

In thirty-three years of seeking, erring and finding, the three wishes were fulfilled.

All through childhood, among strange dreams, one or two were ever recurring with a significant persistence. In one the child saw always itself coming forth from under a dark entrance on to a place full of morning light and seeing a vast palace bathed in the rosy rays of the sun.

Then, years after that epoch, came a vision of China-haunting. At first, like a twilight shadow, a day-dream: a curious sense of awe and anxiety, a sense of guilt almost. The shadow of a horn-roofed house, of a woman—a witch . . . much later the name of Tamerlane, the great Timur mixed with it . . . and then China again . . .

And a sense of weird attraction which grew to be love later, much later, when the child set its physical feet on the soil of the Flowery Land.

In the Musée Guimet, in Paris, close to the round hall, where, in the silent library, a golden statue of the Buddha sits—on the walls of the staircase is a beautiful Chinese landscape at sunset. It is the burial-place of some Chinese warrior. The purple shadows come around the high horned tiles of the monument , . . .

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and the desert is all silence. Thus China did appear for the first time.

Briefe die ihn nie erreichten, it is so well expressed—that singular, all-powerful charm of China . . . Truly the white race comes to China to conquer, and is conquered by it . . .

With the faint memory of a former life in the Dragon's realm came others less definite, more common . . . How strange they feel, these glimpses of the Past—shadowy, fragmentary, some impossible to locate, so ancient, so unknown to history and science are their surroundings that pass in the great looking-glass of the astral . . .

In these times occurred the fulfilment of the first wish—and its realisation linked life and interests on to a sphere where the granting of the second wish became possible—first, action with the freedom movement; then active field service amidst all the intoxicating, almost sacred horrors of war . . . The second wish came true. And then it became apparent, as if the very arising of the wishes in the Lanoo's soul was forecast by some benevolent karma, the heroical pointing of the soul upwards to the great service has brought on the first noble action which, through the untilled fields of Freedom, brought him to the path of real service far in the China war. The meaning of the dreams became apparent, but the vision of the palace at dawn was yet veiled in mystery . . .

And still the third wish was to be, and above man, country, ideal, higher summits seemed to gleam . . . And still no direct link was seen with the inner life of the race that was budding in the Lanoo's motherland. It had existed in the grey mists of the Past—was it broken in the Church of the most religious among modern white nations?

Because of this—a life-question—these lines are written. They are written in the sacred realm where Padmapâni gave out the formula of Om . . . written at the foot of the roof of the World where Indra is enthroned . . .

Written in the realm said to be the very kingdom of Prester John.

Among the tombs of Sūſī sages.

Within reach of Balch, where the cradle of Zoroaster stood.

Within view of the azure mounts behind which our Masters live.

On the very road that led Alexander to the feet of India's Rshis . . .

The desert around us is ringing with a prophecy which I must report to my brothers East and West:

Yet, do not be afraid! The djins forever try
To bar the holy Path to our Shrines.
Persist! and Dawn will show to thy delighted eyes
Mekka

When the time came, and blessed feet had touched, at night, the floor of the Lanoo's house in a great northern capital of Europe, the Quest seemed to draw to its end, the Door, the Gate within view.

But, if the Call had been heard and the Test had been stood, the sign was to be found in the utter silence and void . . .

Each race has its own road, its own portal at the gate. Its sign glows over it . . .

Long, long ago, a servant of our Lord had been accepted on probation, given a mantra, and sent to the desert to tend the Master's herd. He was given a mantra—and had to find its sound, its Word of Power . . .

Twelve years passed, and he came back, having found the sense of the mantra, the sense of Life. Then he was told that he had become a disciple.

But here the divine favor of discipleship is sought for a whole race, not for a personality.

Twelve years have passed, and the Rays of the Mystery begin to gleam from the Roof of the World, where stands the flag of the Slav Race . . .

What is Sound? The "Word" that opens the Door? Sound, Color, Thought . . .

At the Theosophical Congress of Paris an old, old chant from Egypt's temples was heard, and stirred deeply all the souls which heard it . . .

These few notes had an intensity of inner meaning that was startling to these modern Europeans . . . They were the notes of the Planets.

And directly after the antique temple invocation, came a melody, a choir, of great simplicity, of great sadness, yet full of strength, of

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patient confidence . . . of the Endurance that is the crowning quality . . .

"This is the best of all," many said. It was a song of Borodine, one of the composers of the "new" Russian school.

What was startling in both choirs was the likeness of that strength of inner meaning with the outer simplicity, with a seeming absence of melody.

A Sound from the Depth.

The revelation of a race whose planet was forming . . . of a race taught to sing its church songs on the Gregorian mode, the Incantation mode. On this sacred soil grew the last mystery on the stage, that wonderful opera of *Kitej*, the *Invisible City*, that had the power to rouse the spirits of Russia to a religious confidence even after the triple trial of war, civil war and plague.

The deepest humility, whence blossoms the endurance that trusts: "The Lord knows"—this is the Note, the first one of the Word that is to deliver . . .

One night it was thus heard amidst a soft moonlight of summer on Russian fields wrapped in the silvery veils of the Elfs:

The Bridge
To your City of Ease
'Tis built on the failed,
The fighters who lost
'Twas in fording the stream they fell
For Freedom, for Man

Then came the first hour of Freedom, and with it came the sign for the Lanoo, for the Race . . . and only then the World sunk, the Real shone, and it was known that the highest Freedom is Spirit itself, that "Being," outside of time, space and form, is Freedom, is the innermost sense freedom of Life—its light is Love, and thus Love makes free. The sign came at the hour when to the physical eyes of the child that was, the rosy Place appeared. . . But stranger was the rosy hue of that inner World of Mind . . . if color can be outside of form . . .

Then, seeking the gate to open for the race, the Lanoo saw a picture of old, old times again: Eleusis.

It was surrounded by small pictures of the story of the Holy Grail.

And it was in the old German town where ten years before
the Lanoo had begun the theosophical life.

There something drew the Lanoo northwards, to the sacred Isle of the eldest Slavs—the dead Baltic tribe, Ruya—to Arcona.

And Arcona revealed itself in the first grey and stormy night only by the white Ray of its stormlight from the lighthouse on the white cliff, where the temple of the Slavonic mysteries had stood.

There, where the White Ray shone had been the Door that opened only to the Slavonic Initiates . . .

And, when—with the rosy day—the lighthouse was beheld, and visited, on its walls an old picture of the God Sviatovit still hung . . . and His face was the face of the first Sage who had come once to the far northern capital . . . and it was strangely alike to the face of a holy one—a chelâ on his own line—who worked in the Greek Church in our times.

The sign pointed to the Greek Church—there was a way born with the new cace, a by-way of one Path Eternal.

#### THE PROPHECY.

Two artists of Moscow have given the type of the Sage, the type of the race. One picture shows a sunlit white cell, a convent cell in a garden, with none of the Roman Catholic convent's beauty of line or decoration. A simple little old man, in a white frock, with a child's holy eyes—and humble suffering peasants coming to his feet . . .

The other is called "Holy Russia." The Christ with S. Sergius, S. Nicolas, S. George, the three patrons of the race—comes forth from a humble village church. The Volga is seen under snow. It is early spring . . . At His feet, kneeling, rising, standing with awed, adoring eyes—are all the stricken, the humble, the erring, the ecstatics that form this herd of His . . . Intense suffering and perfect confidence—the Volga under snow—in spring.

In Moscow the Lanoo was met by a pupil of one who lived for nearly a century in a little white cell at the Don, the "Still Don" in the steppes—a little old man with a child's eyes, one he knew—one who had S. Sergius's face; and of a greater one, who followed the Path of Nil of Sor.\*

And the old man had said to the pupil: "Go, study the book of

On the very spot where the legend places Kitej, the Invisible City, a most mysterious group of Mystics is forming, calling itself: "Theosophy beyond the Volga" (an old term used for the pagan Slav Sages: "volchoi" beyond the Volga).

Helena Blavatsky, *The Secret Doctrine*. This is the fount to draw at. Go and help Theosophy in Russia with the secret science of the Greek Church."

The sign over the door began to flame up

But greater than race is the One race of the World: Humanity, the Divine Bud.

The White Lotus can only open to show its golden heart. The White Race has to lead in the Yellow Race.

And this is the Prophecy received from many tongues in Central Asia:

"Indeed the white race will be the door to its yellow sister...

Over its countries the yellow nations will come once more, a land sacred to Spirit, Holy Russia, for the third time will be open to them... to rise over them in the end, with them... and then the great age will come..."

The time is at hand to build the bridge of love over the closing gulfs of hate—to be forgotten.

And so I dedicate this to one of the Yellow Race, who, in his cell in Tibet prays for all humanity: To Hambo Aghvan Dordjee.

N.

### A NEGLECTED POWER.

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PEOPLE who have not made a special study of the matter never understand what a tremendous power there is in thought. Steam-power, water-power, these are real to them, because they can see them at work; but thought-power is vague and shadowy and intangible to them. Yet those who have taken the trouble to look into the subject know very well that one is just as real as the other.

This is true in two senses, directly and indirectly. Everybody, when it occurs to him, recognizes the indirect action of thought, for it is obvious that a man must think before he can do anything, and the thought is the motive-power of his act just as the water is the motive-power of the mill. But people do not generally know that thought has also a direct action on matter; that, whether or not a man translates his thought into a deed, the thought itself has already produced an effect.

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Our readers are already aware that there are many kinds of matter finer than those which are visible to physical sight, and that the force of man's thought acts directly upon some of these and sets them in motion. A thought shows itself as a vibration in what is called the "mental body" of man; that vibration is communicated to external matter, and an effect is produced. Thought, therefore, is itself a real and definite power; and the point of vivid interest about it is that everyone of us possesses this power. A comparatively small number of rich men have concentrated in their hands the steampower and the electric-power of the world; money is needed to buy its use, and therefore for many it is unattainable. But here is a power which is already in the hands of everyone, poor and rich, young and old alike; all we have to do is to learn to use it. Indeed, we are all of us using it to some extent even now, but because we do not understand it we often unconsciously do harm with it instead of good, both to ourselves and to others.

Those who have read the book called *Thought-Forms* will remember how it was there explained that a thought produced two principal external effects—a radiating vibration and a floating form. Let us see how these affect the thinker himself and how they affect others.

The first point to remember is the force of habit. If we accustom our mental bodies to a certain type of vibration, they learn to reproduce it easily and readily. If we let ourselves think a certain kind of thought to-day, it will be appreciably easier to think that same thought to-morrow. If a man allows himself to begin to think evil of others, it soon becomes very easy to think more evil of them and very difficult to think any good of them. Hence arises a ridiculous prejudice which absolutely blinds the man to the good points in his neighbours, and enormously magnifies the evil in them-

Then his thoughts begin to stir up his emotions; because he sees only the evil in others, he begins to hate them. The vibrations of mental matter excite those of the denser matter called astral, just as the wind disturbs the surface of the sea. We all know that by thinking over what he considers his wrongs a man can easily make himself angry, though we often seem to forget the inevitable corollary that, by thinking calmly and reasonably, a man can prevent or dismiss anger.

Still another reaction upon the thinker is produced by the thought-form which he generates. If the thought be aimed at someone else the form flies like a missile towards that person, but if the thought be (as is so often the case) connected chiefly with the thinker himself, the form remains floating near him, ever ready to react upon him and reproduce itself—that is to say, to stir up in his mind the same thought once more. The man will feel as though it were put into his mind from without, and if it happen to be an evil thought he will probably think that the devil is tempting him, whereas the experience is nothing but the mechanical result of his own previous thought.

Now see how this fragment of knowledge can be utilised. Obviously every thought or emotion produces a permanent effect, for it strengthens or weakens a tendency; and every thought or emotion reacts upon the thinker. It is clear, therefore, that we must exercise the greatest care as to what thought or emotion we permit to arise within ourselves. We must not excuse ourselves, as so many do, by saying that undesirable feelings are natural under certain conditions; we must assert our prerogative as rulers of this kingdom of our mind and emotions. If we can get into the habit of evil thought, it must be equally possible to get into the habit of good thought. We can accustom ourselves to look for the desirable rather than the undesirable qualities in the people whom we meet; and it will surprise us to find how numerous and how important those desirable qualities are. Thus we shall come to like these people instead of disliking them, and there will be at least a possibility that we may do them something approaching to justice in our estimate of them.

We may set ourselves definitely as a useful exercise to think good and kindly thoughts, and if we do we shall very soon begin to perceive the result of this practice. Our minds will begin to work more easily along the grooves of admiration and appreciation instead of along those of suspicion and disparagement; and when for the moment our brains are unoccupied, the thoughts which present themselves will be good instead of bad, because they will be the reaction of the gracious forms with which we have labored to surround ourselves. "As a man thinketh in his heart, so is he;"

and it is obvious that the systematic use of thought-power will make life much easier and pleasanter for us.

Now let us see how our thought affects others. The radiating vibrations, like many other vibrations in nature, tend to reproduce themselves. Put an object in front of a fire, and presently that object becomes hot. Why? Because the radiations of rapid vibration coming from the incandescent matter in the grate have stirred the molecules of the object into more rapid vibration also. Just in the same way if we persistently pour the vibration of kindly thought upon another, it must in time awaken a similar vibration of kindly thought in him. Thought-forms directed towards him will hover about him and act upon him for good when opportunity offers. Just as a bad thought may be a tempting demon either to the thinker or to another, so a good thought may be a veritable guardian angel, encouraging virtue and repelling vice.

A grumbling and fault-finding attitude towards others is unfortunately sadly common at the present day, and those who adopt it never seem to realise the harm that they are doing. If we study its result scientifically, we shall see that the prevalent habit of malicious gossip is nothing short of wicked. It does not matter whether there is or is not any foundation for scandal; in either case it cannot but cause harm. Here we have a number of people fixing their minds upon some supposed evil quality in another, and drawing to it the attention of scores of others to whom such an idea would never otherwise have occurred.

Suppose they accuse their victim of jealousy. Some hundreds of people at once begin to pour upon this unhappy sufferer streams of thought suggesting the idea of jealousy. Is it not obvious that if the poor man has any tendency towards that unpleasant quality, it cannot but be greatly intensified by such a cataract? And if, as is commonly the case, there is no reason whatever for the spiteful rumor, those who so eagerly spread it are at any rate doing their best to create in the man the very vice over the imagined presence of which they gloat so savagely. Think of your friends by all means but think of their good points, not only because that is a much healthier occupation for you, but because by doing so you strengthen them. When you are reluctantly compelled to recognize the presence of some evil quality in a friend, take especial care not to think

of *it*, but think instead, of the opposite virtue which you wish him to develop. If he happen to be parsimonious or lacking in affection, carefully avoid gossiping about this defect or even fixing your thought upon it, because if you do, the vibrations which you will send him will simply make matters worse. Instead of that, think with all your strength of the quality which he needs, flood him with the vibrations of generosity and love, for in that way you will really help your brother.

Use your thought-power in ways such as these, and you will become a veritable centre of blessing in your corner of the world. But remember that you have only a limited amount of this force, and if you want to have enough to be useful you must not waste it. As I have said elsewhere, the average man is simply a centre of agitated vibration; he is constantly in a condition of worry, of trouble about something, or in a condition of deep depression, or else he is unduly excited in the endeavor to grasp something. For one reason or another he is always in a state of unnecessary agitation, usually about the merest trifle. This means that he is all the time wasting force, frittering away vainly that for the profitable use of which, he is definitely responsible—that which might make him healthier and happier.

Another way in which he wastes a vast amount of energy is by unnecessary argument; he is always trying to make somebody else agree with his opinions. He forgets that there are always several sides to any question, whether it be of religion, of politics, or of expediency, that the other man has a perfect right to his own point of view, and that anyhow it does not matter, since the facts of the case will remain the same, whatever either of them may think. The great majority of the subjects about which men argue are not in the least worth the trouble of discussion, and those who talk most loudly and most confidently about them are usually precisely those who know least.

The man who wishes to do useful work, either for himself or for others, by means of thought-power, must conserve his energies; he must be calm and philosophic; he must consider carefully before he speaks or acts. But let no one doubt that the power is a mighty one, that any one who will take the trouble may learn how to use it, and that by its use each one of us may make much progress and may do much good to the world around him.

C. W. LEADBEATER.

MAY

#### TEACHINGS.

A LONE with myself I was minded to write what follows. The sentences and almost the words came one by one, and slowly, nor from the beginning could I judge the end nor yet the middle. I was but one of those addressed; imperfectly I wrote down as I could, and thus it ran:

"I fain would speak to you of the failings that beset man's path in his progress from ignorance to knowledge, from knowledge to Wisdom.

I would enlighten you as to how strength is begotten of weakness, wisdom of folly, light of darkness. I would urge you to seek in yourselves, not in others, the causes of evil, that you may understand them and uproot them. It has been said: 'Life is not a cry but a song,' and truly is this so, were you but able to realise it.

Yet are despair, sorrow and strife prevalent in the world of men; anguish and adversity constrain them; competition and animosity poison the sources of their life-energies.

Wherefore this discord in the All-Harmony?

I will tell you. I will whisper in your hearts the words of hope. I will bring to your minds the message of peace.

Life is a crucible. In essence you are one, in substance you are many. The processes are long and tedious, yet wondrous is the patience of the All-Chemist, the Transformer, and His devoted Helpers.

The Ether becomes the Fire; the Fire begets the Water; the Water produces Earth. These four, yet each remains.

From out these four the moulds for all things spring.

The will creates the Life; the Life informs the mould, and by it is withheld and so conditioned. With infinite precision the scales are balanced, the substances selected and weighed out, the combinations made, ere the All-Chemist, with magic-stirring-wand, repeats anew the subject of experiment.

Yet all is foreordained. The purpose guides, the will maintains, the transitory phases are but stages to perfection,

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Awakened by Ether's currents, roused by Fire's flame, washed by purest Water, the elements of Earth combine and separate and re-combine in infinite variety. Affinities, divergencies, strain and stress; harmony and discord—all is there.

And all the age-long time the crucible is stirred by Him who knows the phases and finality. With patience infinite He watches and He waits, and knows that all is well.

Yet we who are His substances, the contents of His will, the grains that seethe and toil in everlasting ferment, rebel and make loud outcry, bearing ill both impulse and constraint in our diversity:—

'Where is the harmony, where the peace, where the possibility of freedom from the strain?

Whence the toil and burden of your conditions, whence the hardships and the suffering, whence the sorrow, strife and anger?

Lies the fault with us, if we do differ? Blame is it for us, if we diverge? Shame is it on us, if we conflict? In that essence separated into substance, In that substance manifested in variety, Must not contrast then prevail? And prevailing and enduring, And extending ever, ever. Is it we who made this conflict? Can we make the conflict cease? Life's a cry and not a song, Life's a struggle all along, Fate the cruel Driver's thong.'

So some cry. And, limiting perceptions and relations to their own environment, they live in that which changes, themselves with it identifying, seeking in nowise the source of permanence, the heart of being.

Can they so seek, you ask, themselves conditioned and conditioning?

Have they within them that whereby they may distinguish real from unreal, true from false, eternal from ephemeral?

Aye, indeed! All gain this power, all have this possibility. And yet again in Life's experiment, 'tis truly not in its first stages that its final possibilities are perceived and apprehended; limited for ever is the range of vision.

In Nature's Alchemy, while all the processes are sure, they must be of necessity but slow, and so continuous.

And in the spiral progress of advancement, as each great circle sweeps onwards and upwards, the place vacated must be filled, the varying levels must be compensated.

That which was dark becomes the light; and light that was is found in darkness to subsist beside the light that shall be.

So in the scale of evolution, in the spiral of becoming, man is not satisfied with what he is, but what he would be, and realises not that what he would be that he is.

For that same force that urges him to analyse, compare and calculate his neighbor's stature with his own, whereby if possible he may possess for his own use that which his neighbor hath and more; herein concealed lies the germ of good and evil, the secret of all secrets of the veil that hides the Sun of Light and Wisdom, confusing Love, perverting Truth.

Up to a certain stage the force of individuality and egoism, pitiless and exclusive, must drive, till man is man and realises his estate. Then must it cease—or rather be transformed and change direction.

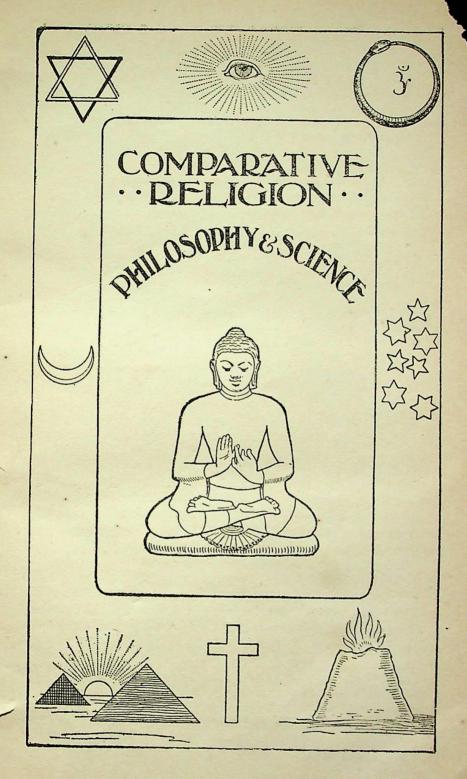
The circles to circumference are spanned, the cycles narrow inwards to the centre once again. And on his homeward journey man perceives—as he becomes that which he is—that what he was that still is he. For on the road now rapidly retraced, all that he left once more he finds, just as he left it; himself once more in every stage he recognises. Ever more and more his present in his past he finds, and this his future is. All is him, and he is all. Permanent at all times, in All Time; unchanged in all places, in All Space; eternal from Infinity to Infinity. A consciousness unfolded by degrees, by limitations, by conditions. A Light revealed as permanent, through glimpses gradually extended into sight. A Wisdom possessed for ever, through knowledge acquired and stored. A Love that all embraces, since his heart is indeed the Heart of Being. One with All, All in One; Truth realised at length.

The purpose of the All-Chemist is his purpose: he the substance, he the crucible, he the essence, he the four Agents, the countless elements, their contrast and their unity; for is he not the very life the All-Chemist hath outpoured? Is he not its very purpose and resultant?

So courage! each and all! Lift your heads, and let your hearts throb out with joy and love, as forth and back you tread the ancient path. Leave off expending force and time on the consideration of mere differences, which are so only since you choose to differ from all that which you consider different.

The stages are inevitable and constant. For as you leave one stage and pass on to another, it is filled up again by those behind. Realise then the unity of yourself in all stages, not in respect to others merely, but in comprehension that others are yourself in completion. Forget yourself in others; so will exclusive aspects disappear, and inclusive ones come into play. Extend those forces which make for comprehension; observe similarities, not differences; reconcile, don't reprimand; compensate, adjust, harmonise; seek in all things and in all people the heart of being, and unify it in the beating of the Great Heart, and then most surely you will find Peace, Calm Strength, Love, Wisdom, and Great and Everlasting Joy."

W.





## THE EXPRESSION OF EMOTIONS.

THE phrase 'Expression of Emotions' implies the older psychological theory that the Emotions are psychical entities which possess the mind and seek to express themselves by bringing about muscular contractions. Prof. James reverses this view, and says the muscular contractions bring about the Emotions. "Common sense says, we lose our fortune, are sorry and weep; we meet a bear, are frightened and run; we are insulted by a rival, are angry and strike. The hypothesis here to be defended says that this order of sequence is incorrect, that the one mental state is not immediately induced by the other, that the bodily manifestations must first be interposed between, and that the more rational statement is that we feel sorry because we cry, angry because we strike, afraid because we tremble" (Prin. of Psych; pp. 375-6). \* As usual, there is an element of truth in each of the two opposing theories. The expression of emotion is part of the same fact as the so called 'inner' experience of emotion. The dissociation of a psychosis into a mental and a bodily factor is the root of all such insoluble questions of the relation of mind and body.

The Law of Self-preservation—natural selection amidst sfontaneous variation—the italicised words, single words, hide whole worlds of assumption and quiet begging of the question," petitio principii. All the positive findings of modern science easily fit in with and find place in the Sankhya cosmogony; and Samskṛṭ metaphysic, Vedānṭa, adds to that all-Spirit, Self-consciousness, Consciousness, Purusha, Self as the maintainer of the whole show.

<sup>\*</sup> The quotation occurs at pp. 449-450 of James' The Principles of Psychology, vol. ii, (Edition of 1901).

James' work is admitted on all hands to be the most brilliant available in the English language on its subject; but—it requires annotations and supplementations from Theosophical literature to make it 'complete.' As it now stands, it comes on a long way and then—suddenly stops short at the brink of a precipitious self-contradiction, over and over again—a chasm which is easily bridged by Theosophy always. . . In the particular matter under reference, James lays his finger on the weak part when he says (p. 448) of contemporary scientific psychology of the emotions: "They give nowhere a central point of view, or a deductive or generative principle." Then he goes on to say in italics (p. 449): "My theory, on the contrary, is that the bodily changes follow directly the perception of the exciting fact, and that our feeling of the same changes as they occur 18 the Emotion." But how does this view supply the central point of view, the deductive or generative principle? To us it seems that instead of endless and fruitless descriptions of individual psychic entities with which he charges all other Western psychologists (pp. 448-449), he has himself opened the way for equally endless and fruitless descriptions of individual physical conditions or events! The genetic principle is to be found neither in the one nor in the other, but in the due interpretation of old Samskrt views on the subject, such as is being attempted now by theosophists here and there.

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The phrase, expression of the emotions, is, in popular usage, frequently restricted to facial expression; for human beings are specially differentiated from the lower animals by the extraordinary wealth and complexity of facial expression. Darwin and Montegazza have discussed the origin and development of facial and other expressions of the emotions, the former insisting on its biological value and the latter on sympathy, i.e., on radiation of nerve-energy in lines connected with the particular nerve-centre affected. The closing of the eyelids protects the eyes, and has thus a biological value; but when we close them on hearing a loud noise, it is due to what Montegazza calls 'sympathy,' the diffusion of a nerve-action through the allied nerve-paths, there being a nervous connection between the auditory nerves and those that cause the closing of the eyelids. This reaction can have no biological value with reference to the cause that brings it about; hence Montegazza assumes a new principle : but we must remember that the nerve-connections themselves must originally have been evolved under the influence of natural selection; for, so far, science has not discovered any other factor of evolution than the single one of selection. The Law of Self-preservation is the fundamental Law of life which underlies selective action, and it is against the scientific method to multiply principles so long as this basic Law can explain all the phenomena that meet our questioning gaze on nature.

The 'Expressions of Emotions' may be sub divided into two classes-those expressions that are common to all human beings and those that are peculiar to different races. Laughter and tears, the erect posture of pride and the abject posture of fear, are common to all humanity. But there are many peculiar to different countries. Contrast the kneeling of the European with the Sashtanga of the Indian, the different ways of the bringing together of the two hands, expressing the feeling of self-abandoned supplication. The expression of love is not uniform. Rubbing of noses, smelling the crown of the head and other points of the body, touch of lip, cheek, face, etc., by lip, are among the various forms of kissing. They are all variants of the primitive reaction of eating, of the expression of love by the union of the lover with the loved object. Marriage laws, jealousy, feminine modesty, are more complex products of the same instinct, and all these have evolved in different forms in different countries.

The fundamental emotion is love-hate (love and hate being obverses of one mental reaction). The consciousness is coloured by pleasure or pain according as the reaction is characterized by an unrestricted or restricted outflow \* of the mind, of the life-energies. Hence "the first movement of pleasure is expansion, centrifugal; the first movement of pain is centripetal, as though one entered into oneself" (Montegazza: Physiognomy, p. 114). The expansive smile of good health, the joy of active life of the youth, the irrepressible activity of unimpeded love, are all evolved from this centrifugal tendency. Lassitude, stupor, inhibitions more or less pronounced, and a general sense of depressed vitality are elementary forms of the centripetal tendency. In every moment of life there is such a complex of pleasure and pain, of love and hate, that the analysis of any particular experience is a work of great difficulty. We have to be satisfied with our indication of the general principles underlying the expression of individual emotions as analysed into their constituent elements.

Besides the expression of individual emotions, whether common to all men or peculiar to races or individuals, there is the expression of character. Character is the sum total of relatively constant emotion-tendencies. Every emotion frequently allowed play without any attempt at inhibition, settles down into relatively permanent moods. Memory-images of emotive life play a large part in this fixing of character. This fixity is registered in the face, as in the Sûkshma Sharira. Facial muscles that frequently contract in certain modes, under the stress of immediately experienced or remembered emotions, set in definite lines. Hence face becomes an index of character. Hence it becomes possible to find out by means of the face the race, the caste, the profession and the other characteristics of the man. The Science of Physiognomy, developed by Lavater and brought under the scientific method of investigation by Darwin and Montegazza, but yet in a primitive stage, deals with the analysis and explanation of individual emotions and permanent moods thereof which constitutes character.

Some persons find the word 'outflow 'apt to give rise to doubt and new 'problems;' they prefer 'expansion' as conveying a somewhat more definite idea. But this is probably a matter of personal preference. Those who believe 'outflow' to be the better word may find 'expansion' confusing.

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Montegazza distinguishes five different kinds of facial indications of character—physiological, æsthetic, moral, intellectual, and ethnic. Our judgments on these subjects, based partly on convention and partly on rough-and-ready inference, can acquire scientific value only when they are removed from the sphere of empiricism, only when a quantitative investigation of the four lines and angles of the face, while under the stress of elementary and of complex emotions, is instituted, but this we must leave to the science of the future. Physiognomical diagnosis is yet to be born, and till then cannot help being under the sway of quackery and prejudice, just as profound as pathological diagnosis was up to fifty years ago.

One fundamental classification of character, physiological and psychological, is by temperaments. Ribot and Taylor have in modern times taken up for scientific investigation this old-world subject of the analysis of character into four temperaments—sanguine, melancholic, choleric, and lymphatic, itself based on a primitive physiological theory of the humours. Ribot distinguishes three fundamental temperaments: (1) the sensitive, characterized by an excess of sensibility; (2) the active, by an excess of energy; and (3) the apathetic, by atony. He further subdivides these into seven sub-classes,—the humble, the contemplative, the emotional, the mediocre sensitive, the *Condottiere*, the pure apathetic and the intellectual (*Vide Psychology of the Emotions*, Pt. II., Chap. XII).

Taylor, in his Aspects of Social Evolution (Chap. IV.), distinguished among the lower classes (1) a long-limbed type of men of long face, strong passions, impulsive, animal passions predominant over emotional, feeble intellectual powers but perceptions alert, chiefly fighters: from this temperament the true physically beautiful form can be developed; (2) a short-limbed type, round faces, sensual, not fond of exercise, slow of perception, emotional powers slight, of speculative tendency, lazy. Among the better classes he distinguishes (1) the scientific type, broad V-shaped face, not sensual, sedentary, considerable emotional powers, analytical and synthetical intellectual powers, fitted for organizers; (2) the metaphysical type, tall, weak in emotions, great intellectual capacity, sometimes diabolical; (3) the emotional type, narrow V-shaped face

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# THE RISE OF THE MĪMĀMSĀS.

[The following article contains many doubtful points, and entirely ignores the possibility—as in Mantras—of the value of sounds, so much insisted on by H. P. B. But it may serve as an opening for a useful discussion, and it contains the modern view of ancient writings, a view which should be studied by every serious thinker.—Ed.]

THILE it is fashionable in certain scholarly circles to regard the vaidika hymns as the "babblings of babes," in other circles it is even more incumbent to regard them as the quintessence of all wisdom, wherein every letter is a revelation, and it is blasphemy and impiety to deal with them except in the spirit of utmost reverence and blind faith. With the latter attitude we are not concerned; it would be a futile waste of time and temper to deal in a critical spirit with the beliefs of irrational bigotry. Turning, however, to the point first advanced, namely, that they are the unpremeditated lays of wandering nomads, unsophisticated sons of Nature, we find that a critical examination of the texts will not support this thesis. Such an examination reveals the fact that they are highly artificial and finished products, the work of artists who knew what they were about. They depict a comparatively settled condition of society, where class barriers had already begun to arise and slavery to come into existence, where social organization had become so startlingly modern that debts were paid in 8 or 16 instalments, while a pompous ceremonial of sacrifices had been worked out in all its minute details. It would be but a mere truism to dub these fragments of the Vedas that have been saved to us, as derelicts of a once mighty civilisation, even the memory of which had begun to perish by the time the necessity for the Brāhmanas arose. There is nothing to discredit the tradition preserved in the Mahābhāṣhya of Patañjali, the Charaṇa-vyuha and other books, that this vaidika literature was of an enormous extent, but that the vast bulk of it had been devoured by unrelenting time.

What tremendous catastrophe overwhelmed the polity and the civilisation of these singers of an early day and made them wanderers on the face of the earth, it is too late in the day to allow of

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even hazarding a guess. We only dimly see them coming into the land of India, fleeing from their own home, where in happy security the rituals had been elaborated, till they had overshadowed completely the whole life of the community and unfitted them to resist the pressure of the outside world. We see them only bringing fragments of their songs and hymns and a memory of the good old days never more to be. On this basis, in those very early days of exile, the Samhitas were welded and fresh songs and hymns incorporated into them; but the age and the spirit had passed, and we can unmistakably point to the interloper's hand. By the time the necessity arose for this bringing together into a definite shape their traditional knowledge, the memory of it had begun to grow faint and dim, and only a distorted replica of it was left, against which the newer spirit which had arisen in consequence of the newer surroundings, giving a wider outlook on the world, rebelled. It would not tolerate what it regarded, from its fresh standpoint, as the crudities of the Mantra period. The human and the bovine sacrifices were condemned, the new ethical and economical spirit rebelling against these and kindred performances, but still it dared not break wholly and outwardly from its ancient moorings. It was on such a background that the Mīmāmsā, now known as the Pūrva, was projected; and its task was to give a coherent expression to the liturgical unrest of those days. We shall see now how it acquitted itself of the task thus imposed.

Having no written or engraved records to check it by the touchstone of facts, or even a fairly preserved memory of the earlier traditions, it allowed full and luxuriant sway to its imagination, uncontrolled by the fear of having to face ugly facts in the course of its wild speculations. In response to the demands of the time, it boldly set about reading allegorical and spiritual meanings into texts, which it dared not deny, but was at the same time unwilling to take in their literal and crude state. This was the state of affairs when the Brāhmaṇas began to be compiled. That they came, not only a little later than the Samhiṭās, but very much later, is fully borne out both by their contents and the total difference in style between the earlier compositions and these. The Hindū, who can lump all these productions of different ages and of different tempers together, must be of a faith which is very robust, and into which not even the

faintest glimmering of light has any chance of penetrating. the method of Mīmāmsā arose in ignorance, leading to doubt and demanding an answer. This was supplied by the Brahma priest, who was a sort of President of the Sacrifice, and whose duty it was, while not taking any actual part in the performance, to supervise the whole, and see that no deviations or omissions took place from the ways handed down by their forefathers. That this duty was not always well performed is shown by the bitter gibes at his expense which have come down to us. This priest was supposed to know everything about the sacrifices, and so all doubts were referred to him; it is his pronouncements that were later put together, and are now known as the Brāhmanas, Primarily, the Mīmāmsā dealt with doubts which arose in consequence of the necessity of performing the sacrifices accurately, and in the terror of the sacrificers that, if anything went wrong, they would all be struck dead. Incidentally, all sorts of questions and doubts came up for resolution in these assemblages of priestly sacrificers. We find, therefore, that the Brahmanas not only dealt with sacrifice proper, but have also for their content such subjects as (1) Purākalpa, i.e., ancient legends dealing with the quarrels of the Devas and the Asuras, the origin of sacrifices, and stories of ancient kings and of days long passed away; (2) Prakṛṭi-i.e., the stories of famous sacrificial priests and of enormous gifts, including even their sisters and daughters, given by various kings to these sacrificers, these becoming incidentally incentives to other 'stingy' or 'sceptical' kings to do likewise; for, in case of refusal, fearful were the consequences visited on such recalcitrant chiefs and their kingdoms and subjects. The other four divisions of the contents of the Brāhmanas are: Shamsā, praise; Nindā, censure; Viddhi, rules on the particular performance of rites; and arthavada, explanatory remarks. The importance of this will be made clear presently, when will be shown that in this lie all the germs of successful casuistry, and that the later developments are all due to its unscrupulous use. It will have been noticed that all these six characteristic contents of the Brahmanas deal, directly or indirectly, with sacrifice alone; and the questions of grammar or philosophy that arise are due only to the effort to understand fully the sacrificial system.

The age of these Brāhmaņas may be roughly taken to be about

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3,000 B. C. Still later is the stage on which the Nirukta was worked out. By that time a life wholly devoted to mere ritualism, divorced from philosophic and other activities, must have begun to present, possibly under the awakening effect of the Sānkhya, a bleak and bare existence, all too unsatisfying for the needs and demands of a fuller life. It was no longer necessary for orthodoxy to stick by, the very skin of its teeth, so to say, to the traditions and practices of its ancestors, whose surroundings were so utterly different from that of their descendants. The Brāhmanas had shown the way of getting round them, of putting aside what was inconvenient while paying external homage and reverence.

The Nirukta thus took its rise in a civilisation which was in advance of that of the Brahmanas, and could not rest satisfied with their crude speculations. So, under the guise of etymology and exegesis, quite new meanings were assigned to Rks-meanings which would probably have made their Rshi singers look aghast, if they could have seen the havoc played among them by their Nirukta descendants. The crumbling old polity was, with a great show of reverence, respectfully put aside, and all sorts of good and desirable things began to be derived from these fragmentary liturgical manuals; the poor texts were mercilessly tortured into becoming the Kalpavrksha for satisfying the demands of this later and more rationalistic age. Then was recognised the use of all those stray texts which dealt with matters extraneous to sacrifice but which had not been eliminated, through some misunderstanding of their relation to sacrificial needs. These sad indicators of an earlier and more real and robust life were harnessed into service now.

This is the second period of Mīmāmsā development. These were the days when the citadel of the sacrifice was attacked, so to say, from outside, and sorely battered. The attack was met by virtually giving up the untenable positions, and reading, by the help of etymological jugglings, humanitarian meanings into repulsive rites and legends. Then came the schisms of Jina and Ruddha, which, like earthquakes, shook the old fabric to its very foundations, and for a time threatened to engulf completely even the memory of this old world ecclesiastical system. But again vested interests proved a rock unshaken, and the organisation successfully weathered the storm; it quietly adopted all those tenets which had caught the fancy

of its own votaries, and thus in time succeeded in assailing with their own weapons these rebels from the fold, and stamping them out.

After this danger was successfully averted, the priests, helped by the kings, set about constructing a vaidika ritual pieced together from the fragments of still earlier fragments. They did not succeed, however; though the Vedas were rehabilitated as the final and supreme authority for the Hindus, the reason for their existence was dead beyond all hope of recall to life. The sacrifices could no more become a living factor in the life of the race. But though the sacrifices had been killed out by these protestant faiths, not so the study of the vaidika texts, which was taken up with all the more zeal now that there was no substance to correspond to the shadow. This necessarily brought in its wake the Nemesis of all such studies when divorced from the actualities of a living faith. It was speedily noticed that, even with the assistance of the Brahmanas and the Nirukta, the Mantras gave no meaning, or an absurd meaning, or hopelessly contradicted themselves. To give an instance of each kind: "Jharphari turphuri" are meaningless sounds; "the trees perform sacrifice" is, on the face of it, an absurd statement; " one desirous of cattle should sacrifice by the Udbhida rite," " one desirous of cattle should sacrifice by the Chitra rite "- clearly two contradictory statements. Then arose the difficulty of reconciling these ugly facts with the romance due to verbal Revelation.

Out of this state of things arose the modern Jaiminīya and the Vaiyāsikī Mīmāmsās. The supple intellect of the well-organised priesthood buckled itself to this labor of love and of interest, and successfully battled with this new danger which threatened to upset their house of cards, built up with infinite patience in the course of ages. The rules of the game were evolved and celaborated with great care and minuteness, and once again theology ruled supreme. The full value and power of that great sophism known as Ārṭhavāḍa was now for the first time grasped in its entirety, never again to be forgotten, through all the vicissitudes that our religion, or rather many religions, have passed. Before this supreme solvent, all absurd, meaningless, contradictory, in short all texts that were inconvenient, evaporated into thin air, and troubled no more the slumbers either of the orthodox or even that of the heterodox.

This attack, as we see, was met and turned aside by the very same old familiar device of turning their backs to the enemy and giving themselves out as the vanguard! The assault was never seriously resisted, as soon as the chances of victory showed themselves to be doubtful; the vanquished created confusion by mixing themselves up with the vanquishers, and reading their criticisms and conclusions into their own books; thus, to change the metaphor, taking the wind out of the sails of their enemies. But these methods of the Chanakyas-the Macchiavellis of India-unfortunately always carry the seeds of destruction in their bosom. Once sap the sturdy faith of the people in what they have so long regarded as unmistakable teachings, and you make it impossible for them to find anchorage again. They have learned to drift helplessly on the crest of each wave of opinion, Their moral fibre becomes sapped, and a sort of dilettantism enters not only into religion, but into every other concern of life. "Nothing matters" becomes their pseudo-philosophic creed,

It would be a revelation to many to be told that what they regard as the philosophy of India is nothing of the kind, and that it is merely theology, which busies itself, not with interpreting the texts of the Samhitas, as the Pūrva Mīmāmsā was doing, but with texts of the Aranyakas and the Upanishats. These texts deal not with pure metaphysics, but with Upāsanā and the different Vidyās. That it is all theology and not philosophy might be seen from a single fact, which is very much kept in the background in these days, that Shankarāchārya-whom a few Theosophists believe to be an incarnation of Buddha, and others regard as a very high adept, while the orthodox Hindū believes him to be an incarnation of Mahadeva-definitely and distinctly prohibited the teaching of his system to non-Brāhmanas. Not even Kshattriyas were to be taught it; only Brāhmanas had the right to learn it, because it dealt with the interpretation of the Vedas. His system was hence known as the Uttara Mīmāmsā-and not as Vedanța, which is a much later term-in contradistinction to what then came to be known as the Pūrva, or earlier, Mīmāmsā which dealt with the sacrificial system, as this later one dealt with the Upasanas and the Vidyas.

Here it may be worth while to remind all those people who take all Upanishats to be genuinely old, and thus a part of the Revelation, that this is a sad error, and that the vast majority of them are quite modern and in no sense Revelation—many of them mere forgeries committed for sectarian ends. Shankara quotes only from a dozen or so, and relies largely on the Chhandogya, especially as its treatment of the Vidyās happens to be the fullest.

(To be concluded.)

GOVINDA DASA.

### LETTERS FROM A SUFI TEACHER.

(Continued from p. 612.)

XXV.

THE NAKED FAITH.

NTELLECT is a bondage, Faith the liberator. The disciple should be stripped naked of every thing in the universe in order to gaze at the beauty of Faith. But thou lovest thy personality, and canst not afford to put off the hat of self-respect, and exchange reputation for disgrace. . .

All attachments have dropped from the Masters: Their garment is pure of all material stain: Their hands are too short to seize anything tainted with impermanence. Light has shone in Their hearts, enabling Them to see God. In His vision They are absorbed. They look not to Their individualities, exist not for Their individualities, have forgotten Their individualities in the ecstasy of His Being, and have become completely His. They speak yet do not speak; hear yet do not hear; move yet do not move, sit yet do not sit. There is no (individual) life in Their being, no speech in Their speech, no hearing in Their hearing. The speakers are dumb; the hearers are deaf. They care little for material conditions and think of the True One alone. Worldly men are not aware of Their true whereabouts. Physically They are with men, internally with God. They are a boon to the universe, not to Themselves, for They are not Themselves.

The knowledge that accentuates personality is verily a hindrance; the knowledge that leads to God is true knowledge. The learned are confined in the prison of the senses, since they gather

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their knowledge through sensuous objects. He who is bound by sense-limitations is barred from supersensuous knowledge. Real knowledge wells up from the fountain of Life, and the student thereof need not resort to senses and gropings. The iron of human nature should be put into the melting-pot of discipline, hammered on the anvil of asceticism, and then handed over to the polishing agency of the Divine Love. So that the latter may cleanse it of material impurities—then it becomes a mirror, capable of reflecting the spiritual world, and may fitly be used by the King for the beholding of His own image (Letter 41).

#### XXXII.

#### MAGNANIMITY.

A disciple lacking in magnanimity makes no progress at all. One whose aspiration does not soar beyond Heaven, is not fit for this arena. The wise hold that the desire to have everything in the world according to one's wishes befits a woman, not a man. . . . In short, a magnanimous disciple should first of all tread upon his own life, and test his sword over his own desire-nature and not over an infidel, for the infidel can only hurt his body and plunder his possessions, whereas the desire-nature injures the very root of religion and destroys faith. . . . .

Be on the alert, and do not take a step without sufficient caution, since Time is a penalty to the heedless. It is said: when a man wishes to enter the Path, the chief of the depraved—Satan—seizes his skirt and says, "I bear the badge of curse for this work—that no unclean fellow may enter the Path. If any ventures to come in without the sacred rope of monotheism and sincere earnestness,

I lop off his feet ". .

If thy inner eyes unfold, every atom can tell thee a hundred secrets. Then shalt thou see each atom ever advancing. All are absorbed in the march—thou art blind—and the march goes on in thee as well. There is no limit to the progress of Love. "It is done, there is no help." From highest heaven to lowest abyss and every thing therein, all is seeking and striving. The wicked man alone has made peace with the enemy, and cut himself off from the Beloved (Letter 53).

LETTERS FROM A SUFI TEACHER.

#### XXXIV.

#### THE STEPS OF A DISCIPLE.

The first step is Religion (Shariyat). When the disciple has fully satisfied the claims of religion, and aspires to go beyond, the Path (Tariqat) appears before him. It is the way to the Heart. When he has fully observed the conditions of the Path, and aspires to soar higher, the veils of the heart are rent and Truth (Haqiqat) shines therein. It is the way to the Soul and the goal of the seeker.

Broadly speaking, there are four stages: the Nasût, the Malakût, the Jabarût, and the Lâhût, each leading to the next. The Nasût is the animal nature, and functions through the five senses. Of it are eating, clothing, seeing, hearing and the like. When the disciple controls the senses to the limit of bare necessity, and transcends the animal nature by purification and asceticism, he reaches the Malakût— the region of the angels. The duties of this stage are prayers to God. When he is not proud of these, he transcends this stage and reaches the Jabarût—the region of the soul. No one knows the soul but with the Divine help; and Truth, which is its mansion, baffles description and allusion. The duties of this stage are love, earnestness, relish, seeking, ecstasy, and insensibility. When the pilgrim transcends these by forgetting the self, he reaches the Lâhût—the unconditioned state. Here words fail.

Religion is for the desire nature,—the Path for the Heart,—Truth for the Soul. Religion leads the desire nature from the Nåsût to the Malakût, and transmutes it into heart. The Path leads the Heart from the Malakût to the Jabarût, and transmutes it into Soul. Truth leads the Soul from the Jabarût to the Divine Sanctuary. The real work is to transmute the desire-nature into the heart, the heart into Soul, and to unite all three into one. "The lover, the Beloved, and love are essentially one." This is absolute monotheism. . . .

"The motive of the faithful is superior to their acts". Acts by themselves are of no value, the importance lies in the heart.

It is said that the traveller of the divine Path has three states: (1) Action (lit. walking or moving), (2) Knowledge, (3) Desire (lit. inclination). These three states are not experienced unless God wills it so. But one should work and wait. He will do verily what He has willed. He looks neither to the destruction nor to the salvation

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of any one. One who wishes to arrive at the Truth *must* serve a teacher. None can transcend the bondage and darkness of desire unless, with the help of the Divine Grace, he comes under the protection of a perfect and experienced Teacher. As the Teacher *knows*, He will teach the disciple according to the capacity of the latter and prescribe remedies suited to his ailments, so that "There is no God except Allah" be firmly established in his nature, and the ingress of the evil spirits be cut off from his heart. All the world seeks to tread the Divine Path. But each knows according to his *inner* purity, each seeks and aspires according to his knowledge, and each treads the Path according to his seeking and aspiration (Letters 56 and 57).

BAIJNATH SINGH, Translator.

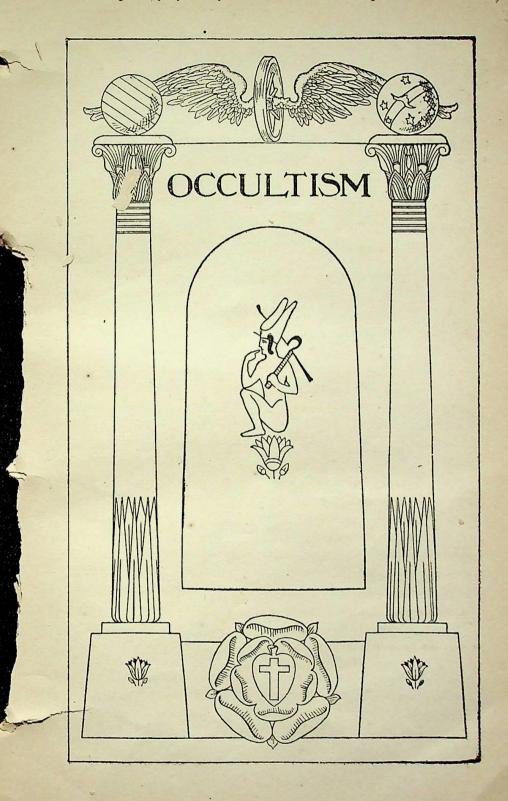
(To be continued).

#### SPIRIT AND SOUL.

Beyond the veil of circling moon or sun,

Those last illusions born of Time and Space,
Like shadows thrown across the water's face,
In secret dwells the Everlasting One;
From Him we came; apart from Him were none;
All things are folded in His thought's embrace,
And long before He made the starry race,
His timeless meditations were begun.
But we, bewildered by the stars and blind,
Vainly put forth a hesitating hand
In search of what we feel but cannot find,
For deeply though imagination delves,
We know not what we seek, nor understand,
It is the SELF beyond our shadow selves.

AUBREY VERNON.





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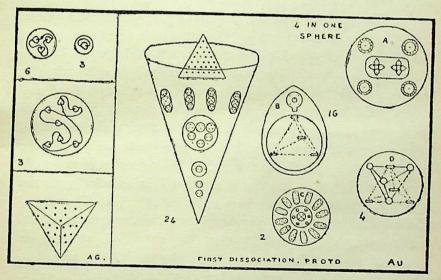
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#### OCCULT CHEMISTRY.

V.

### SILVER (PLATE VI., 4 and Ag. below).

SILVER presents us with only two new bodies, and even these are only new by slight additions to old models. The triangular-shaped body at the apex of the funnel, containing 21 atoms, is intermediate between the similar bodies in copper and iron. As a proto-element it becomes three triangles, joined at their apices, in fact a tetrahedron in which no atoms are distributed on the fourth face. The faces separate on the meta-level and give three even-atomed figures, and each of these breaks up into two triplets and a unit. The central globe only differs from that of bromine by the addition of one atom, which gives the familiar four-sided pyramid with a square base as in chlorine (see p. 631).



GOLD (PLATE VII and Au. above).

The disintegration of gold first yields forty-seven bodies on the proto-level; the twenty-four funnels separate, and the central globes which hold each twelve together set free their six contained globes (c, d), thirty bodies being thus liberated. The sixteen bodies on the central inclined planes, marked b, break away, their central globe,

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with its four contained globes, remaining unchanged. But this condition does not last. The motion of the funnels changes and thus the funnels cease to exist and their contents are set free, each funnel thus liberating nine independent bodies; the sixteen b separate into two each; the four a liberate five each; the two c set free thirteen each; the four d, finally liberate two each: 302 proto-elements in all.

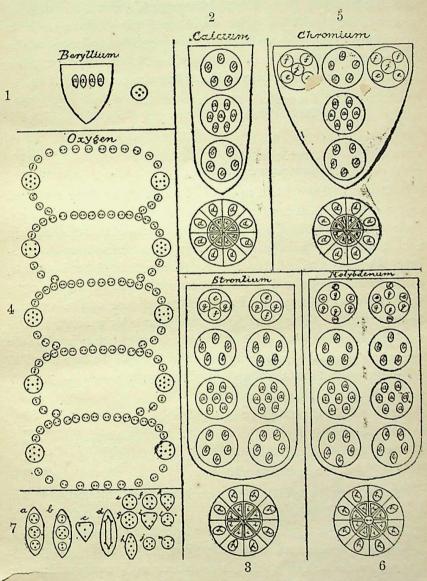
The funnel is almost that of iodine, re-arranged. Four of the first ring in the iodine funnel are replaced by the triangular body, which becomes a four-sided pyramid with an occupied base. The second ring of three ovoids in iodine becomes four in gold, but the internal arrangement of each ovoid is the same. The next two spheres in the iodine funnel coalesce into one sphere, with similar contents, in the gold funnel. The fifth in iodine is slightly rearranged to form the fourth in descent in gold, and the remaining two are the same. B has been broken up under occultum (p. 628) and can be followed there. The sixteen rings set free from the four a, after gyrating round the central body, now become a sphere, break up, as in occultum (see p. 628) into a meta seven-atomed ring and an eight-atomed double cross, and so on to the hyper-level. The sphere with its two contained bodies breaks up into eight triangles on the meta-level, and each of these, on the hyper, into a duad and a unit. The twelve septets of c assume the form of prisms as in rodine (see p. 632) and pursue the same course, while its central body, a four-sided pyramid with its six attendants, divides on the meta-level into six duads, revolving round a ring with a central atom as in chlorine (p. 631), the duads going off independently on the hyper-level and the ring breaking up as in chlorine. The 'cigar' tetrahedron of d follows its course as in occultum, and the other sets free two quartets and two triplets on the meta-level, yielding six duads and two units as hyper-compounds. It will be seen that, complex as gold is, it is composed of constituents already familiar, and has iodine and occultum as its nearest allies.

### II AND IIa .- THE TETRAHEDRAL GROUPS.

II. This group consists of beryllium (glucinum), calcium, strontium and barium, all diatomic, paramagnetic and positive. The corresponding group consists of oxygen, chromium, molybdenum,

wolfram (tungstan) and uranium, with a blank disk between wolfram and uranium: these are diatomic, paramagnetic, and negative. We have not examined barium, wolfram, or uranium.

#### PLATE VIII.



BERYLLIUM Plate III. 2 and Plate VIII. 1). In the tetrahedron four funnels are found, the mouth of each funnel opening on one of

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Its faces. The funnels radiate from a central globe, and each funnel contains four ovoids each with ten atoms within it arranged in three spheres. In the accompanying diagrams one funnel with its four ovoids is shown and a single ovoid with its three spheres, containing severally three, four, and three atoms, is seen at the left-hand corner of the plate (7 a). The members of this group are alike in arrangement, differing only in the increased complexity of the bodies contained in the funnels. Beryllium, it will be observed, is very simple, whereas calcium and strontium are complicated.

| BERYLLIUM: 4 funnels of 40 atoms<br>Central globe |       | <br>160  |
|---|-------|----------|
|   | Total | <br>164  |
| Atomic weight                                     |       | <br>9.01 |
| Number weight 164                                 |       | <br>9.11 |

CALCIUM (Plate VIII., 2) shows in each funnel three contained spheres, of which the central one has within it seven ovoids identical with those of beryllium, and the spheres above and below it contain each five ovoids (7 b) in which the three contained spheres have, respectively, two, five, and two atoms. The central globe is double, globe within globe, and is divided into eight segments, radiating from the centre like an orange; the internal part of the segment belonging to the inner globe has a triangular body within it, containing four atoms (7 c), and the external part, belonging to the encircling globe, shows the familiar 'cigar' (7 d). In this way 720 atoms are packed into the simple beryllium type.

| CALCIUM: 4 funnels of 160 atoms Central globe |       | <br>640<br>80 |
|---|-------|---------------|
| Atomic weight                                 | Total | 720<br>39·74  |
| Number weight 720                             |       | 40.00         |

STRONTIUM (PlateVIII., 3) shows a still further complication within the funnels, no less than eight spheres being found within each. Each of the highest pair contains four subsidiary spheres, with five, seven, seven, five atoms, respectively (7 e, g, f). The g groups are identical with those in gold, but difference of pressure makes the containing body spherical instead of ovoid; similar groups are seen in the top ring of the iodine funnel, where also the 'hole' is

ovoid in form. The second pair of spheres contains ten ovoids (7 b) identical with those of calcium. The third pair contains fourteen ovoids (7 a) identical with those of beryllium, while the fourth pair repeats the second, with the ovoids re-arranged. The internal divisions of the double sphere of the central globe are the same as in calcium, but the contents differ. The 'cigars' in the external segments are replaced by seven-atomed ovoids (7 h)—the iodine ovoids—and the external segments contain five-atomed triangles (7 i). Thus 1568 atoms have been packed into the beryllium type, and our wonder is again aroused by the ingenuity with which a type is preserved while it is adapted to new conditions.

| STRONTIUM: 4 funnels of 368 atoms Central globe |       | <br>1472<br>96 |
|---|-------|----------------|
|   | Total |                |
| Atomic weight                                   |       | 86·95<br>87·11 |
| Number weight 1568                              |       | <br>01 11      |

The corresponding group, headed by oxygen—oxygen, chromium, molybdenum, wolfram and uranium—offers us another problem in its first member.

OXYGEN (Plate VIII., 4). This was examined by us in 1895, and the description may be reproduced here with a much improved diagram of its very peculiar constitution. The gaseous atom is an ovoid body, within which a spirally-coiled snake-like body revolves at a high velocity, five brilliant points of light shining on the coils. The appearance given in the former diagram will be obtained by placing the five septets on one side on the top of those on the other, so that the ten become in appearance five, and thus doubling the whole, the doubling point leaving eleven duads on each side. The composition is, however, much better seen by flattening out the whole. On the proto-level the two snakes separate and are clearly seen.

| OXYGEN: Positive snake, $\begin{cases} 55 \\ + \end{cases}$ | spheres of 2 atoms 5 disks of 7 atoms | <br>145        |
|---|---------------------------------------|----------------|
| Negative snake  | "                                     | <br>145        |
|   |                                       | 290            |
| Atomic weight Number weight 290 TS                          |                                       | 15·87<br>16·11 |

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CHROMIUM (PlateVIII., 5) "reverts to the ancestral type," the tetrahedron; the funnel is widened by the arrangement of its contents, three spheres forming its first ring, as compared with the units in beryllium and calcium, and the pairs in strontium and molybdenum. Two of these spheres are identical in their contents—two quintets (7 f), a quintet (7 j), and two quintets (7 e), e and f being to each other as object and image. The remaining sphere (7 b) is identical with the highest in the calcium funnel. The remaining two spheres, one below the other, are identical with the corresponding two spheres in calcium. The central globe, as regards its external segments, is again identical with that of calcium, but in the internal segments a six-atomed triangle (7 k) is substituted for the calcium four-atomed one (7 e).

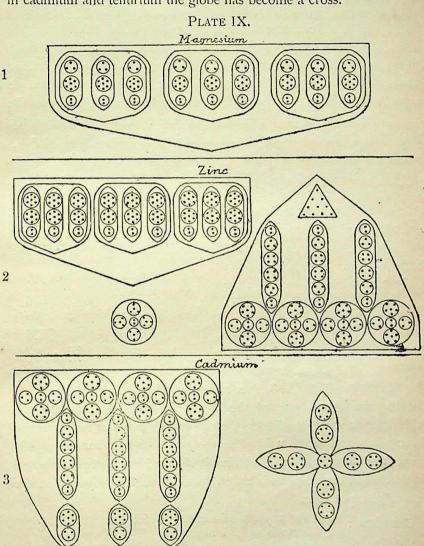
| CHROMIUM: 4 funnels of 210 atoms Central globe |       | ••• | 840<br>96      |
|--|-------|-----|----------------|
|  | Total |     | 936            |
| Atomic weight  Number weight 936               |       |     | 51·74<br>52·00 |

MOLYBDENUM (Plate VIII., 6) very closely resembles strontium, differing from it only in the composition of the highest pair of spheres in the funnels and in the presence of a little sphere, containing two atoms only, in the middle of the central globe. The topmost spheres contain no less than eight subsidiary spheres within each; the highest of these (7 e) has four atoms in it; the next three have four, seven and four (7 e g e), respectively; the next three are all septets, (7 g), and the last has four—making in all, for these two spheres 88 atoms, as against the 48 in corresponding spheres of strontium, making a difference of 160 in the four funnels.

| MOLYBDENUM: | 4 funnels of 408 atoms<br>Central globe |       | ••• | 1632<br>98     |
|-------------|---|-------|-----|----------------|
|             |   | Total |     | 1730           |
|             | Atomic weight Number weight 1730        |       |     | 95·26<br>96·11 |

II a. This group contains magnesium, zinc, cadmium, and mercury, with an empty disk between cadmium and mercury; we did not examine mercury. All are diatomic, diamagnetic and positive; the corresponding group consists of sulphur, selenium and tellurium,

also all diatomic and diamagnetic, but negative. The same characteristics, of four funnels opening on the faces of a tetrahedron are found in all, but magnesium and sulphur have no central globe, and in cadmium and tellurium the globe has become a cross.



MAGNESIUM (Plate IX., 1) introduces us to a new arrangement: each group of three ovoids forms a ring, and the three rings are within a funnel; at first glance, there are three bodies in the funnel; on examination each of these is seen to consist of three, with other

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bodies, spheres, again within them. Apart from this, the composition is simple enough, all the ovoids being alike, and composed of a triplet, a septet and a duad.

| MAGNESIUM: 4 funnels of 108 atoms | <br>432   |
|-----------------------------------|-----------|
| Atomic weight                     | <br>24.18 |
| Number weight 432                 | <br>24.00 |

ZINC (Plate IX., 2) also brings a new device: the funnel is of the same type as that of magnesium, while septets are substituted for the triplets, and 36 additional atoms are thus slipped in. Then we see four spikes, alternating with the funnels and pointing to the angles, each adding 144 atoms to the total. The spikes show the ten-atomed triangle, already met with in other metals, three very regular pillars, each with six spheres, containing two, three, four, four, three, two atoms, respectively. The supporting spheres are on the model of the central globe, but contain more atoms. Funnels and spikes alike radiate from a simple central globe, in which five contained spheres are arranged crosswise, preparing for the fully developed cross of cadmium. The ends of the cross touch the bottoms of the funnels.

| ZINC: 4 funnels of 144 atoms |         |    | 576  |
|------------------------------|---------|----|------|
| 4 spikes of 144 atoms        |         |    | 576  |
| Central globe                |         |    | 18   |
|                              |         | -  | -    |
|                              | Total . | 1  | 170  |
| Atomic weight                |         | 64 | 1.91 |
| Number weight 1170           |         | 65 | 5.00 |

CADMIUM (Plate IX. 3) has an increased complexity of funnels; the diagram shows one of the three similar segments which lie within the funnels as cylinders; each of these contains four spheres, three pillars and three ovoids, like the spike of zinc turned upside down, and the zinc ten-atomed triangle changed into three ten-atomed ovoids. The centre-piece is a new form, though prefigured in the central globe of zinc.

| CADMIUM: | 3 segments of 164 atoms = 492<br>4 funnels of 492 atoms | }     |     | 1968  |
|----------|---|-------|-----|-------|
|          | Central body  |       |     | 48    |
|          |   | Total | ••• |       |
|          | Atomic weight   |       | 1   | 11.60 |
|          |   |       | 11  |       |
|          | Atomic weight Number weight 2016                        |       | 1   | 11.60 |

The corresponding negative group is headed by

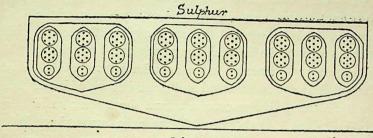
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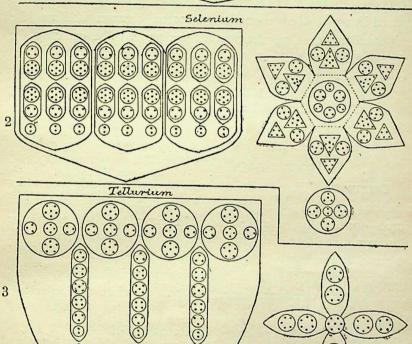
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PLATE X.





SULPHUR (Plate X. 1), which, like magnesium, has no central globe, and consists simply of the zinc funnels, much less compressed than zinc but the same in composition.

SULPHUR: 4 funnels of 144 atoms
Atomic weight

... 576 ... 31·82

Number weight 5,7,6

... 31.82

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SELENIUM (Plate X. 2) is distinguished by the exquisite peculiarity, already noticed, of a quivering star, floating across the mouth of each funnel, and dancing violently when a ray of light falls upon it. It is known that the conductivity of selenium varies with the intensity of the light falling upon it, and it may be that the star is in some way connected with its conductivity. It will be seen that the star is a very complicated body, and in each of its six points the two five-atomed spheres revolve round the seven-atomed cone. The bodies in the funnels resemble those in magnesium, but a reversed image of the top one is interposed between itself and the small duad, and each pair has its own enclosure. The central globe is the same as that of zinc.

| SELENIUM: | 4 funnels of 198 atoms<br>4 stars of 153 atoms<br>Central globe |       | ••• | 792<br>612<br>18 |
|-----------|---|-------|-----|------------------|
|           |   | Total |     |                  |
| *         | Atomic weight Number weight 1432                                |       |     | 78·58<br>79·00   |

TELLURIUM Plate X. 3), it will be seen, closely resembles cadmium, and has three cylindrical segments—of which one is figured—making up the funnel. The contained bodies in the pillars run three, four, five, four, three, two, instead of starting with two; and a quartet replaces a duad in the globes above. The central cross only differs from that of cadmium in having a seven-atomed instead of a four-atomed centre. So close a similarity is striking.

| TELLURIUM: | 3 segments of 181 atoms<br>4 funnels-of 543 atoms | = 543 } | <br>2172         |
|------------|---|---------|------------------|
|            | Central body                                      |         | <br>51           |
|            |   | Total   |                  |
| I I        | Atomic weight<br>Number weight 2135               |         | 126·64<br>123·50 |

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[To be continued.]

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### THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 642.]

F a man carries out the culture of his thoughts and feelings and emotions in the way already described in the chapters on Probation, Enlightenment and Initiation, he then effects a change in his soul such as Nature has effected in his body. Before this training, soul and spirit are undifferentiated masses. In such a state the clairvoyant will perceive them as interlacing clouds, rotating spirally, and having usually a dull glimmer of reddish color or reddishbrown, or perhaps, of reddish yellow, but after this culture they begin to assume a brilliant yellowish-green or yellow-blue color, and become of a regular structure. A man attains to such regularity of structure, and at the same time to the higher knowledge, when he brings into the region of his thoughts, feelings, and emotions, an order such as Nature has brought into his bodily organs, means of which he can see, hear, digest, breathe, speak, and soforth. Gradually the student learns, as it were, to breathe, to see with the soul, and to speak and hear with the spirit.

In the following pages only a few of the practical points pertaining to the higher education of the soul and spirit will be more fully treated. They are such as may be practically attained by anyone without additional instruction, and by means of which a further step in occult science may be taken.

A particular kind of discipline must be patiently attempted. Every emotion of impatience produces a paralysing, nay even a deadening, effect on the higher faculties latent within us. One must not expect immeasurable glimpses of the higher worlds to open out before one from day to day, for assuredly, as a rule, this does not occur. Content with the smallest attainment, repose and tranquillity must more and more possess the soul. It is conceivable, of course, that the learner should impatiently expect results, but he will attain to nothing so long as he fails to master this impatience. Nor is it of any use to struggle against this impatience in the ordinary way, for then it will only become stronger than ever. It is thus that men

deceive themselves, for in such a case it plants itself all the more deeply in the abysses of the soul. It is only by repeatedly surrendering oneself to a single definite thought, and by making it absolutely one's own, that anything is really attained. One should think: "I must certainly do everything possible for the culture of soul and spirit, but will wait tranquilly until, by higher powers, I shall be found worthy of definite illumination." When this thought has become so powerful in a man that it is an actual trait in his character, he is treading the right path. This trait will then express itself even in external affairs. The gaze of the eye becomes tranquil, the movements of the body become sure, the resolutions defined, and all that we call nervous susceptibility gradually disappears. Rules that seem small and insignificant must be taken into account. For example, suppose that some one affronts us. Before this occult education we should have directed our resentment against the wrong-doer; there would have been an uprush of anger within us. But in such a case the occult student will think to himself: "An affront of this kind can make no difference to my worth," and whatever must be done to meet the affront, he accomplishes with calm composure, not with passion. To him it is not a matter of how an affront is to be borne, but without hesitating he is led to punish an affront to his own person, exactly as if it had been offered to another, in which case one has the right to resent it. It must always be remembered that the occult training is perfected not by coarse external processes, but by subtle silent alterations in the life of thought and emotion.

Patience has an attractive, impatience a repellent, effect on the treasures of the higher knowledge. In the higher regions of being nothing can be attained by haste and restlessness. Above all things, desire and longing must be silenced, for these are qualities of the soul before which all higher knowledge recedes. However precious this knowledge may be accounted, one must not desire to anticipate the time of its coming. He who wishes to have it for his own sake will never attain it. Before all things it is demanded that one should be true to oneself in one's innermost soul. One must not be there deceived by anything; one must encounter, face to face and with absolute truthfulness, one's own faults, failings, and unfitness. The moment you try to excuse to yourself any one of your weak-

nesses, you have placed an obstacle in the way which is to lead you upward. Such obstacles can only be removed by self-illumination. There is only one way by which to get rid of our faults and weaknesses, and that is by correctly appreciating them. All that is needed lies latent in the human soul and can be evoked. It is even possible for a man to improve his understanding and his reason, if in repose he makes it clear to himself why he is weak in this respect. Self-knowledge of this kind is naturally difficult, for the temptation to deceive oneself is immeasurably great. He who is accustomed to be truthful with himself has opened the portals into a deeper insight.

All curiosity must fall away from the student. He must wean himself as much as possible from inquiries into matters of which he only wishes to know for the gratification of his personal thirst for knowledge. He must only ask himself what things will assist him in the perfection of his innermost being for the service of the general Evolution. Nevertheless his delight in knowledge and his devotion to it must in no degree become relaxed. He must listen devoutly to all that contributes to such an end, and should seek every opportunity of doing so.

For this interior culture it is especially necessary that the desirelife should be carefully educated. One must not become wholly destitute of desire, for if we are to attain to something it is necessary that we should desire it, and a desire will always be fulfilled if a certain special force be behind it. This particular force results from a right knowledge: "Do not desire at all until you know the true conditions of any sphere." That is one of the golden rules for the occult student. The wise man first ascertains the laws of the world, and then his desires become powers which realise themselves. Let us consider an example in which the effect is evident. There are certainly many who would like to learn from their own intuition something about their life before birth. Such a desire is altogether aimless and leads to no result so long as the person in question has not acquired a knowledge of the laws that govern the nature of the Eternal, and a knowledge of them in their subtlest and most intimate character. But if he has actually acquired this knowledge and then wishes to pass onward, he is able to do so by his elevated and purified desire.

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Moreover, it is of no use to say to oneself: "Yes, I will forthwith examine my previous life, and learn with that very aim in view." One must rather be ready to abandon this desire, to eliminate it altogether, and learn, first of all, without considering this aim. One should cultivate devotion to what is learned without regard to such an end. It is only then that one begins to possess the desire which we are considering, in such a way that it leads to its own fulfilment.

If one is angry or vexed, a wall arises in the spiritual world, and those forces which would open the eyes of the soul are shut away. For example, if someone should annoy me, he sends forth a current in the world of the soul. So long as one is capable of annoyance, one cannot see this current. One's own annoyance clouds it. But neither must it be supposed that when one feels annoyed no longer, one will see an astral vision. For this it is indispensable that the eye of the soul should be already developed, but the capacity for sight of this kind is latent in everyone. It is true that so long as one is capable of being annoyed it remains inoperative, but at the same time it is not immediately present as soon as one has overcome to a small extent this feeling of annoyance. One must continue to persevere in the struggle with such a feeling, and patiently make progress: then, some day, one will find that this eye of the soul has become developed. Of course annoyance is not the only quality with which we have to struggle before attaining this end. Many people grow impatient or sceptical because for years they have combated certain qualities of the soul, and yet clairvoyance has not ensued. They have only developed some qualities and have allowed others to run wild. The gift of clairvoyance first manifests itself when all those qualities which do not permit the development of the latent faculties are suppressed. Undoubtedly the beginnings of such hearing and seeing may appear at an earlier point, but these are only young and tender shoots which are subject to all possible error and which, if they be not carefully fostered, may quickly die off.

To the qualities which, like anger and vexation, have to be combated belong, such as ambition, timidity, curiosity, superstition, conceit, the disease of prejudice, a needless love of gossip, and the making of distinctions in regard to men according to the merely outward marks of rank, sex, race and so forth. In our time it is difficult for people to comprehend that the combating of such qual-

ities can have any connexion with an increase of capacity for knowledge. But every devotee of occultism is aware that much more depends upon such matters than upon the expansion of the intellect or the employment of artificial practices. It is particularly easy for a misunderstanding of this point to arise, inasmuch as many believe that one should cultivate foolhardiness because one must be fearless, that one ought to ignore altogether the differences in men because one has to combat the prejudices of race, rank, and so forth. Rather does one first learn to properly appreciate these differences, when one is no longer entangled in prejudice. Even in the usual sense it is true that a fear of any phenomenon baulks one from estimating it rightly: that a race-prejudice prevents one from looking into a man's soul. The student of occultism must bring his common-sense to perfection in all its exactitude and subtlety.

Even everything that a man says without having clearly thought it out will place an obstacle in the path of his occult education. At the same time we must here consider one point which can only be elucidated by giving an example. Thus, if anyone should say something to which one must reply, one should be careful to consider rather the intention, the feelings, even the prejudices of this other person than what one has to say at the moment on the subject under discussion. In other words, the student must apply himself keenly to the cultivation of a certain fine tact. He must learn to judge how much it may mean to this other person if his opinion be opposed. But he ought not, for this reason, to withhold his own opinion. This must not be imagined for a moment. One must give to the speaker as careful a hearing as possible, and from what one has heard should formulate one's own reply. In such cases there is a certain thought which will constantly recur to the student, and he is treading the true path if this thought becomes so vital within him that it grows into a trait of his character. The thought is as follows: "It is not a question of whether my view be different from his, but whether he will discover the right view by himself if I am able to contribute something towards it." By thoughts of such a kind, the mode of action and the character of the student will be permeated with gentleness, one of the most essential qualities for the reception of occult teaching. Harshness only scares away that internal image which ought to be evoked by the eye of the soul, but by gentleness are obstacles cleared from the way, and inner organs are opened.

Along with this gentleness another trait will presently be developed in the soul. He will make a quiet estimate of all the subtleties in the soul-life around him without considering the emotions of his own soul. And if this condition has been attained, the soul-emotions in the environment of anyone will have such an effect on him that the soul within him grows, and growing, becomes organised as a plant expands in the sunlight. Gentleness and quiet reserve, and along with these true patience, open the soul to the world of souls, and the spirit to the region of spirits. Persevere in repose and retirement; close the senses to that which they brought you before you began your training; bring into utter stillness all those thoughts which in accordance with your previous habits were tossed up and down within you; become quite still and silent within, wait in patience, and then will the higher worlds begin to develop the sight of your soul and the hearing of your spirit. Do not suppose that you will immediately see and hear in the worlds of soul and spirit, for all that you are doing does but help the development of your higher senses, and you will not be able to see with the soul and to hear with the spirit before you have acquired those senses. When you have persevered for a time in repose and retirement, then go about your daily affairs, having first imprinted upon your mind the thought: "Someday, when I am ready, I shall attain what I am to attain." Finally: "Make no attempt whatever to attract any of these higher powers to yourself by an effort of the will." These are instructions which every occult student receives from his teacher at the entrance of the way. If he observes them he then perfects himself, and if he does not observe them, all his labor is in vain, but they are only difficult of achievement for him who has not patience and perseverance. No other obstacles exist save only those which one sets of oneself, and these may be avoided by anyone if he really wills it. It is necessary to continually insist upon this point because many people form an altogether wrong conception of the difficulty that lies on the path of occultism. In a certain sense it is easier to accomplish the earlier steps of this way than for one who has received no occult instruction to get rid of the difficulties of every-day life. In addition to this it must be understood that only

such things are here imparted as are attended by no danger to the health of soul or body. There are certain other ways which lead more quickly to the goal, but it is not well to treat of them publicly because they may sometimes have certain effects on a man which would necessitate the immediate intervention of an experienced teacher, and at all events would require his continual supervision. Now as something about these quicker ways frequently forces itself into publicity, it becomes necessary to give express warning against entering upon them without personal guidance. For reasons which only the initiated can understand, it will never be possible to give public instruction concerning these other ways in their real form, and the fragments which here and there make their appearance can never lead to anything profitable, but may well result in the undermining of health, fortune, and peace of mind. He who does not wish to put himself in the power of certain dark forces, of whose nature and origin he can know nothing, had far better avoid meddling in such matters.

Something may be here added concerning the environment in which the practices of occult instruction ought to be undertaken. For this is not without importance, though for almost every man the case is different. He who practises in an environment which is only filled with selfish interests, as, for example, the modern struggle for existence, ought to be sure that these interests are not without their influence upon the development of his spiritual organs. It is true that the inner laws of these organs are so powerful that this influence cannot be fatally injurious. Just as a lily, though placed in an environment, however inappropriate, can never become a thistle, so too can the eye of the soul never grow to anything but its destined end, even although it be subjected to the influence of modern cities. But it is well if under all circumstances the student should now and then seek for his environment the quietude, the inner dignity, the sweetness of Nature herself. Especially fortunate are the conditions of him who is able to carry on his occult instruction altogether in the green world of plants, or among the sunny mountains or the delightful interplay of simple things. This develops the inner organs in a harmony which can never be present in a modern city. He too is more favorably situated than the mere townsman, who during his childhood at least was able to breathe the perfume of pines, to gaze on the snowy peaks, or observe the silent activity of woodland creatures and insects. Yet no one who is obliged to live in a city should fail to give his evolving soul and spirit the nurture that comes from the inspired utterances of the mighty teachers of man. He who cannot every springtime follow day by day the unfolding of the greenwood, ought in its place to draw into his heart the sublime doctrines of the *Bhagavad Gitâ*, or of *St. Folm's Gospel*, or of Thomas à Kempis. There are many paths to the summit of insight, but a right selection is indispensable.

The adept in occultism could, indeed, say much concerning these paths-much that might seem strange to an uninitiated hearer. For example, suppose that someone has advanced far along the occult path: he may be standing at the very entrance to the sight of the soul and the hearing of the spirit, and then he has the good fortune to pass over the peaceful, or it may be the tempestuous, ocean, and a bandage falls away from the eyes of his soul. Suddenly he can see, suddenly he attains to vision. Another, it may be, has advanced so far that this bandage only needs to be loosened, and by some stroke of destiny this occurs. On someone else this very stroke might actually have the effect of paralysing his powers and undermining his energy, but for the occult student it becomes the occasion of his enlightenment. Perhaps a third has patiently persevered for years, and without any marked result. Suddenly, while tranquilly seated in his quiet chamber, light sweeps over him, the walls become transparent, they vanish away, and a new world expands before his opened eyes, or is audible to his awakened spirit.

DR. RUDOLF STEINER.

(To be concluded.)

## SHIVA-SŪTRA-VIMARSHINÎ.

(Continued from p. 646).

[INTRODUCTION TO 7TH STTRA.]

OW it is said that to him whose universe is destroyed there exists no difference of Sandall exists no difference of Samadhi or Vyutthana.\*

### जाप्रस्वप्रसुष्प्र भेदतुर्या भागसंभवः ॥ ७॥

VII. The bliss of the fourth state (Turvâ) is produced in the differences of Jagrata, Svapna and Sushupti.

In the various states of consciousness of Jagrata, Svapna and Sushupti, which manifest themselves different from each other and which are presently to be described, is born the bliss of Turya, described as Udyamobhairava (Sûţra V), of the nature of illumination underlying all (those) states. The great Yogî spoken of (as being Bhairava) is eternally filled with the bliss of the fourth state (Turya). Some read Samvit for Sambhava (in the above Sûţra) and its meaning is clear. This prevalence of the bliss of Turya in Jagrata, etc., in the case of the great Yogî is referred to in Shrî Chandrajñana. "Just as when the moon, like a flower, shines everywhere, it instantaneously rejoices the world with delightful things, so, O Devî, when the great Yogî wanders over the world, he everywhere causes joy to all the world (-picture) from Avîtchi to Shiva, by means of the moon of his Jñana." In the Spanda, this is referred to in the Karika (3) "In the differences of Jagrata, etc."

INTRODUCTION TO SUTRAS 8-10.1

The triple of Jagrata, etc., is described in 3 Sûtras.

ङानं जाप्रत ॥ ८॥ स्वप्ता विकल्पः ॥ ९ ॥ अविवेको माया सौषुतम् ॥ १०॥

<sup>\*</sup> Vyutthana is the "activity of the mind" (Vyasa on Yog. Sat. III. 38). It is of "three states, Kshipta, Madha and Vikshipta" (ib. 1119), Kshipta is the mind "being engaged with objects on account of Rajas. Madha is being engaged in sleep on account of Tamas." Vikshipta is "being now and then engaged with objects in fluenced by a little Rajas, while being in Samadhi on account of excess of Sattva."

(Vistana Bhitship on You Sat. 11) Samadhi is the beginning of one points these (Vijhana Bhikshu on Yog Sat, I. 1.). Samadhi is the beginning of one pointedness (Yog, Sat, III, 11).

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VIII. Knowledge is Jågrata.

IX. Fancy (Vikalpa\*) is Svapna.

X. Ignorance, Mâyâ, is Sushupti. Jâgrata is the experience man gets from the outer organs (of sensation) of objects which all people sense in common. This is Jagaravastha (ordinary consciousness.) Vikalpå, fancies, are born of mind alone (and deal with objects which other human beings do not sense). This is Svapna, Svapavastha (dream-consciousness); for it is chiefly concerned with these fancies. Aviveka, absence of differentiation of objects (i.e., distinction of one object from another), is Akhyâţi, ignorance. This is of the nature of Mâyâ, unconsciousness, the Sushupti state. In describing Sushupti, the author has also described Mâyâ, which has to be abandoned. Thus by this description it is implied that there are three forms of (each of) the three states of Jagrata, etc. Thus therein (i.e., in Svapna), Jagrata is the previous real experience that is fit to attain the state of a dream. Fancies connected with it constitute Svapna. Want of discrimination of Tattvas (therein) is the Sushupti state. In Sushupti, these changes cannot be experienced (cognized); but when a desire to enter (sleep is born), some state corresponding to Jagrata pertaining to it is produced; its subsequent change into a state resembling a Samskâra (unconscious mental modification) is the Syapna pertaining to the Sushupta.†

### · [ANOTHER INTERPRETATION.]

According to the Yogîs, Jâgrața is the first consciousness of the concentration (of the mind) on each (object); the conceptions flowing from thence, the various images (Vi-kalpâ) constitute Svapna;

<sup>\*</sup> Vikalpa is experience of an object that does not exist, a 'subjective vision.' In dreams we experience things which have no objective existence. Vikalpa also means change.

<sup>†</sup> Thus there are nine states of mental experience; (1) Jågraṭa-Jågraṭa; (2) Jågraṭa-Svapna, (3) Jågraṭa-Suṣhupṭi; (4) Svapna-Jågraṭa; (5) Svapna-Svapna; (6) Svapna-Suṣhupṭi; (7) Suṣhupṭi-Jågraṭa, (8) Suṣhupṭi-Svapna, and (9) Suṣhupṭi-Suṣhupṭi. Of these, the first three are, or rather ought to be, well known. Kṣhemaråja illustrates the next five in his commentary. The last is the utter absence of cognition on account of the mind being totally enveloped by Måyå. Dreams start from a first real experience on which the subsequent baseless fabric is woven. This real experience is the Jågraṭa of Svapna. When they end, there is a fusion of the cognition and the cognizer, an absence of the distinction of the knower and the known. That is the Suṣhupṭi of Svapna. The psychological analysis of Suṣhupṭi into three stages, is, though subtle, not difficult of comprehension. The students of Eastern psychology should remember that Jågraṭa, Svapna and Suṣhupṭi are states of the Chiṭṭa, mind, and not of the Āṭmā, which is Chaiṭanya, the blissful light of consciousness other than these.

Samâḍhi, the non-cognition of the difference of the knower and the known, is Suṣhupṭi. This is taught by the words (of these Sûṭras.) Hence, in old Shâṣṭras, the states due to the interconnexion of Jâgraṭa, etc., according to the Yogîs, are described as "Abuḍḍha, Buḍḍha, Prabuḍḍha, Suprabuḍḍha."\*

### [INTRODUCTION TO 11TH SUTRA.]

The three, Jågrata, etc., have thus been explained according to the ordinary (loka) and yoga explanations: Now, one who, has destroyed (his) universe from the union with shakti chakra (sûṭra 6), experiences the state filled with the bliss of Turyâ (Sûṭra 7), whose essence is the prevalence of the consciousness of unity. He ascends the thread (of Turyâ), enters the Turyâṭâṭa (the state beyond the fourth), already described (as) chaiṭanya (and becomes a).

# तितयभोक्ता वीरेशः ॥ ११ ॥

XI. Vîresha, the enjoyer of the three. The triple of Jâgraţa, etc., becomes enveloped with the bliss of Ṭuryâ by reason of the union with Shakṭichakra. He who experiences the loosening of the Saṃskâras (mental deposits) of relative cognitions by force of the beginning of the experience of the (three) and also the unceasing flow of the essence of bliss, is the enjoyer of this three. It is said: "He who knows both what is to be enjoyed in the three places \* (dhâma), and who is called the enjoyer, is not stained even though he enjoys." Hence he is the lord (îsha) of the vîras, i.e., the senses, which are skilful in destroying (lit. swallowing) the blissful, full, consciousness of aduality while one is (enjoying) self-sovereignty without foes.†

In the scriptures (Mahâmnâyas) he is called one who has entered the being (saṭṭâ) of Shrîmanṭhânubhairava.‡ Thus it is taught (in this sûṭra) that he who does not become this and is subjected to (lit the food of) Jâgraṭa and other states is but a Pashu, a worldly

<sup>\*</sup>These four words respectively mean unenlightened, enlightened, developed and well-developed. It is not possible to find out from what "old Shastras" they are taken. The latter three seem to correspond to Jagrata, Svapna, and Sushupti "according to the Yogis."

<sup>†</sup> The senses, here called Viras are the enemies of one who has reached the consciousness of unity, for they constantly drag him down to relative cognition. The three places (dhama) referred to are the three states in each, of which the fourth has to be experienced.

<sup>‡</sup> Shrìmantha (the churuing of wealth) is the name of a Vaidic Karma, described in Chh. Up. V., ii., 4-8 and considered by Shankara as preliminary to Putramantha, Brih. Up. VI. iv.

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man; and that even the Yogî who does not ascend by this stream (of bliss) is not a Vîresha but a fool. This is also described in detail (in Shrî Svachchhanḍa and other Shâsṭras. "The Yogî is one who, by means of the Yoga of Svachchhanḍa (Independence) and treading the path of Svachchhanḍa, reaches the state of Svachchhanḍa and becomes equal to Svachchhanḍa (Shiva.)" In the Spanḍa, this is explained by the Kârikâ (17): "To him there is knowledge, always, not wandering in the three states, etc"

### INTRODUCTION TO 12TH SUTRA.

Are there neighboring regions (bhûmikâs) to be reached by the Yogîs when transcending the ṭaṭṭvas, by means of which the state beyond the ṭaṭṭvas can be seen? Yes, says.

# विस्मयो योगभुमिकाः ॥ १२॥

thing is seen, some surprise is produced. Similarly in the case of the great Yogî, while his Âtmâ, which is chidghana, is filled with strange, excellent and novel experiences and manifests itself, always in the cognition, meditation or enjoyment of the knowables according as his senses are (respectively) just opened, staid, or fully expanded, is (experienced) a surprise. This is a frequent surprise caused by dissatisfaction (produced) in the Ātmâ which is unbroken bliss. These (states of surprise) are the regions connected with yoga, i.e., union with the supreme principle. They indicate the (stages of) rest in the ascent of Yoga and are limited regions and not the states when Kanda, Bindu, † etc., are experienced. It is said in the Kulayukta: "When the Ātmâ is born of itself by means of (mystic) practices, then the Āṭmâ in itself experiences surprise." This is explained in the Kârikâ (11): "Who sees his own nature as the ruler and re-

<sup>\*</sup> These regions are said to be seven in Yog. Sut. 11. 27.

<sup>†</sup> Kanda (iil., a bulb) is the root of the Nâdis and situated near the navel. "Like a gem (pierced) by a thread, the Kanda is pierced by the sushumnā. This chakra in the region of the navel is called Manipūraka." (Vogachād: np. 12.) From the Kanda rise fourteen tubes like the spokes of a wheel. It corresponds to the solar plexus. Bindu, the chakra between the eyebrows, Ajūā, is called Bindupadma, Vide. Bhāskararāja's Lalitā. (Sahasranāma bhāsbya No. 521, and No. 905.) The Brahmarandhra is called "by some" bindumandalam. (Ib. No. 380.) The states referred to are the consequences of mystical stimulation of these chakras,



# REVIEWS.

#### THE GNOSTIC CRUCIFIXION. \*

This is the seventh of the manuals Mr. Mead is publishing under the heading, Echoes from the Gnosis, and is, of course, interesting reading, as were its predecessors. For the Christian lay reader it ought to prove a stepping-stone to higher thought, while for the Christian mystic it provides food for contemplation. For both, "the multitude below, in Jerusalem" and the few in "Jerusalem Above", the book offers thoughts to ponder over.

The often misunderstood and badly explained mystery of the Crucifixion is made clear, and the "cross of wood" once again is rightly dispensed with. Let us hope Mr. Mead's little volumes may go to make the present-day Christendom "pay no attention to the many, and them that are without the mystery think little of."

B. P. W.

#### FROM SOUL TO SOUL. †

This is an attractive little book pleasingly written. The writer carries us to a spot in the midst of mountain scenery of rare beauty, where, during a period of seven moonlit nights, he receives from a 'High presence' whom he calls the 'Father of Spirits,' the teachings given under the headings—Humility, Reverence, Desire, Work, Love, Freedom and Creation.

The key-note of the book may be found in the following quotations: "Throughout the evolution of the soul there are active laws which correspond in a most harmonious manner to those which control the outer Universe, that is, the Universe as it exists to man's physical senses and reason." "Reverence is an active consciousness of the mighty purpose which guides all development; it is ever watchful of the lessons immanent in its surroundings, it is an intense aspiration to grow like unto the better and the greater which it ever feels for." "Before the soul of man is ready to leave the school of earth-life he must be free. Free to feel for others as for himself. Free to care nothing for the hatred he may incur in obeying the Voice of the Heart. Free to have no friends and no ties but those of the spirit. Free to claim nothing as his own but that which comes by giving."

I. H. B. P.

<sup>\*</sup> By G. R. S. Mead. Theosophical Publishing Society, London, † L. L. H. John M. Watkins, London.

#### THE THEOSOPHIST.

# LIFE OF MAHAVIRA.\*

Little is known to the public of this great life. The last of the great 24 Tirthamkaras is much reverenced by the Jains and a popular life of this Compassionate One was a much felt want. Though this book of 80 pages gives the reader a fair idea of the subject, yet we think that the writer could have turned out a better production. One running through its pages finds it more the life of an ordinary great and good man of the world than that of a prophet; but, perhaps, it is so because of the modern idea that the prophet is but one remove higher on the ladder of progress than the poet-philosopher and perchance the writer wanted to picture Mahâvira so. A little theosophic knowledge on the nature of these Great Beings would certainly have produced a sublimer and less prosaic, a grander and more poetic life of the last of the Buddhas whom the Jains adore under the name of Tirthamkaras; and still the student of religions must thank the writer for this well printed and well bound little volume.

B. P. W.

Received, with thanks, from the Smithsonian Institution, Washington, D. C., four large volumes, one of which is the Annual Report of the Institution, the three others being Reports of the Bureau of American Ethnology. As usual, they are all replete with very interesting matter and profusely illustrated.

#### MAGAZINES.

The Theosophical Review, April, opens with "Some Fragments from the Books of the Dead," by I. M. W. Blackden. Following are "A Dreamer's Philosophy," by Gladys Jones; the second instalment of "The Serpent-Myth," by Dr. William Wynn Westcott, and "Of Some Happenings," by M. U. Green. The Editor, Mr. Mead, contributes a good article on "Mystic Reality." "A Peep at Bacchus in His Revelling Ground" is furnished by E. R. Innes; Michael Wood writes on "The Recluse Simon to Amice, his Daughter in the Faith," and "One of the Damned," by Ethel M. Ducat is 'a true ghost story.'

The Vahan, April, contains a letter from Herbert Whyte re the General Secretaryship asking from Miss Spink and Mrs. Sharpe, who stand for election, "an expression of their views on the following question: 'Have you confidence in, and do you support the General Policy of the President as you understand it?' No one has the right to question private members as to their beliefs; but we are now concerned with matters of organisation, and I hold that in the work of the chief officials of the Society a united policy is indispensable to success,"

Theosophy in India, April, has Mrs. Besant's lecture notes, "The Caste System" and other interesting matter.

Theosophy in Australasia, April, gives notes of a Benares lecture by Mrs. Besant on "The work of the T.S.," and has a readable article on

<sup>\*</sup> By M. C. Jaini, B.A. Allahabad, India.

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"Working off Karma." A programme of the President's forth-coming tour is published.

The Lolus Fournal for April, has a report of Mrs. Besant's lecture, "The Place of the Masters in Religion," a short contribution on "An Introduction to Mme. Blavatsky" and other interesting matter.

The New Zealand Theosophical Magazine for March, contains the first portion of a useful paper on "The Ideal Branch," by Kate Browning, M. A., which was read before the recent Convention of the N. Z. Section, T.S. The 'Stranger's Page' deals with "Unrealities," and there are some "Reminiscences of Madame Blavatsky," from the Occult Review, a few "Bible Class Notes," and as usual, the interesting department, "For the Children."

The Revue Théosophique for March contains the beginning of a translation of Mrs. Besant's pamphlet, Mme. Blavatsky and the Masters of the Wisdom. This valuable work should be translated into all languages, so that Theosophists of all countries may be armed to destroy any erroneous statements concerning H.P.B. Dr. Pascal continues his article on consciousness. There is also a translation of Mrs. Besant's address delivered at the last Benares Convention. The usual "Theosophical Echoes," and Reviews are given, as also the continuation of the translation of the Secret Doctrine.

Tielaja, March.—The contents are: "Annie Besant"—appreciation with photo; "Dhammapada, II—IV," Finnish Trans.; "Why I became a Theosophist," by Annie Besant. "The Invisible World," by C. W. Leadbeater. "A Seer (William Blake)," by H. V. "Theosophy in Holland," a letter from J. H. van Ginkel. Reviews, notices, questions and answers follow.

The Russian Messenger of Theosophy for March has reached us. It contains no less than sixteen articles, among which are translations from Pr. Pascal's lectures, the Ancient Wisdom of Mrs. Besant, and the Superphysical Worlds by Dr. Steiner. We are glad to see many original articles, and some questions and answers.

We acknowledge with thanks: La Verdad, Revista Teosofica, The Rosicrucian, Notes and Queries, The Harbinger of Light, etc.

#### DR. ENGLISH.

Dr. English's health has lately been failing, and he does not feel able to continue his work, so has resigned the Assistant Editorship of the Theosophist. Dr. English came to the help of the late President-Founder when he was in sore need of skilled assistance, and has borne the chief responsibility for this Magazine for many long years. He now retires, on a pension, to well-earned rest, but we trust that he will still be with us for many years, to give us the advantage of his counsel.

ANNIE BESANT, P.T.S.



#### THEOSOPHY IN MANY LANDS.

#### FROM HOLLAND.

I cannot report every month on the movement in Holland as there is not always something particular that may interest the readers of this magazine; when I do not write you may safely assume that everything goes on as usual. And as usual means that there is something going on almost every night in all the places where there are Lodges of the T. S., either there is a lecture, or a class—always something.

But now there is again something special to tell you. Dr. Rudolf Steiner, the General Secretary of the German Section, has made a lecturing tour through Holland, visiting Hilversum, Amsterdam, the Hague, Rotterdam, Arnhem and Nijmegen, where he lectured on "The Christian Initiation," "Mysticism and Esotericism," "The Initiation of the Rosicrucian," "Occultism and Esotericism," "Theosophy," "Goethe and Hegel," "Christian Esotericism," "Esoteric Life," "Stages of Higher Knowledge," "Rosicrucian Esotericism," etc. The lectures were partly public, partly for members only; in some places the lectures were held in the Masonic Hall. The object which the Executive Committee had in view, in inviting Dr. Steiner for this tour, was to reach, through this propaganda, a different class of people. How far this object has been attained is a question which the future will answer. For the members it was very interesting to hear Dr. Steiner speak on the subjects about which he seems to know so much, but in how far his statements are authoritative. and in how far we can accept them with an eye to what we are wont to call Theosophical teachings, is a matter that nearly everybody seems anxious to have solved. As a great deal of what he says clashes with what H. P. B. or Mrs. Besant told in words or wrote in books, and as he speaks with a great amount of positiveness, it is difficult for us who do not know, to decide whether he is right or wrong. As for myself, I can only say that the result of hearing Dr. Steiner, and of comparing what I heard from him and from other Theosophical writers and speakers, is that I keep on saying all day to myself: "I must know." And if this has been the result with other members, they ought to be satisfied, for it has then given them a new impulse in the direction in which every earnest member ought to strive : viz., to get first-hand knowledge for himself. \*

the width of the Theosophical Society may be preserved; those who prefer the

<sup>\*</sup> It is useful to have within the Theosophical Society exponents of different schools of theosophical thought. Dr Steiner represents the exclusively western school, and his views deserve careful study. There is no theosophical orthodoxy, or authoritative statement. All views are subjects for study, not for blind acceptance. I would urge on members general tolerance and mutual respect, in order that

We have in our Section an Institution called the P. C. Meuleman Institution, the object of which is to provide for and manage the material (viz., financial, etc.,) side of our movement in Holland. This institution had already secured a nice plot of land behind the wellknown headquarters, Amsteldijk 76, and the first temporary building, a temple for E. S. meetings and also for the meetings of the Amsterdam Lodge of Co-masonry, will soon be built, and we hope that Mrs. Windust, who is getting quite strong again in sunny Italy, will open this temple, in May next. I feel, and many others with me, that this is the beginning of greater things, and our enthusiasm for the cause is stronger than ever. The financial part has never been a strong point in Holland with the T.S. and we are glad of this success, as it provides a beautiful centre for the heart-work of our move-There has also been formed now a commission for information, which has several sub-committees for different branches of study. The Lodges are trying now everywhere to work out the plan given by Mrs. Besant; in several Lodges there are groups that meet regularly to meditate on a common subject, while speakers from movements outside our own have also been invited to lecture. This works very well indeed. The Executive has also met with the Lodge committees to get a closer tie between them, and to arrange things so that in the future the Lodge committees may work in closeunion and understanding with the Executive Committee.

I also hear that several members of our Section have founded a Dutch Society for Psychical Research, and do good work; but as their work is not public as yet, I cannot give any details at present.

The Society for Astrological Research is growing; an understanding has been established with the Astrological Society "Kosmos" in Germany and Austria, and they are united by an "Entente for international co-operation." We hope that other countries will follow suit and join us in this work, which is of great importance for the future. As Mrs Besant has recognished us as a Society under the second object of the T. S., and our rules conform with those of the Order of Service, members of the T.S. in all countries can join us to do good astrological work under the flag of Theosophy. Members wishing to do so, should address, A. E. Thierens, Esq., 44, van Loostraat, the Hague, Holland.

My last item of news is that Mrs. Windust will, as soon as she returns from Italy, take up the editorship of *Theosophia*, our periodical, together with the present editor Dr. J. W. Boissevain, which shows how strong and well she is feeling after her three years' illness.

H. J. VAN GINKEL.

eastern schools would do well to read Dr. Steiner's expositions, and those who prefer the western should also study the writings of H. P. Blavatsky and her pupils. Only thus can wide culture be secured. To shut out the views of either school from the study of followers of the other is a narrow and untheosophical policy. Let Theosophists remember the old fable of the gold and silver sides of the shield; difference of standpoint means difference of view.—ED.

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#### CEYLON.

Dr. W. A. De Silva, J. P., our present General Manager of Buddhist Schools is going on a six months' furlough to Europe. He desires to visit as many theosophical branches on the Continent and in England, as his time and means will permit, and meet our Brothers and Sisters there and speak to them on Buddhism and the Buddhist Educational Movement in Ceylon. Dr. Silva's holiday is after a long spell of arduous and useful work in the Buddhist educational field. Dr. and Mrs. Silva will be leaving Ceylon for Europe on the 16th May.

#### SOUTH AFRICA.

# (Extracted from letters of Mr. Henri Dijkman.)

You will understand that the Pretoria Lodge is best known to me. and as such will be considered in the first instance. Since the date of issue of its Charter, many storms have shaken the tender plant of Theosophy in this town. Before the Charter arrived, the Lodge had some 21 members in all. This number may be attributed to the enthusiasm of the members individually as well as collectively. When the charter arrived, several members had already resigned, disappointed in many ways. Whether the reasons which prompted such members to resign were valid or not is difficult to say. In several instances the members felt "disappointed" in that they did not find in Theosophy what they expected to find therein. It is needless to say that the fault did not lie with Theosophy. Early in 1905, Bro. A. J. Gough and myself were about the only members left and, in discussing one day the situation of the Lodge, we decided to arrange a series of lectures which might prove more attractive than the class-studies, to which the Lodge had, from the beginning, practically confined itself. Our expectations did not prove false, as quite a number of people were visiting these lecture-meetings. The discussions were very animated, and created a general interest in the movement. Since then the conditions of the country changed to such an extent and such a depression-unknown in the history of South Africa-set in, that the spark, once kindled, was again buried under outward circumstances. In 1907 the Lodge experienced another revival, this time, however, entirely an artificial one. It resulted in a falling back to what then proved to be the earnest and faithful members of the Lodge, who, happen what may, had learned sufficiently to know that the personal element should, once and for ever, be eliminated from a Lodge of the Theosophical Society. The difficulties experienced in 1907, served as a crucible, and to-day the Lodge has, with all its troubles, realised one thing: that it is built upon a rock, and not on sand.

I feel that it is my duty here and now to pay openly tribute to the excellent and brotherly manner in which the Board of this Lodge has always assisted me in steering our frail bark and in successfully piloting it into the safe harbor of mutual confidence and tolerance. Without this active and faithful support, I am afraid that I would not have been able to-day to write in such an optimistic spirit—optimistic because of the fact that we have at last succeeded in obtaining a firm footing.

As regards that part of our labors whereby we endeavor to reach the public at large, I may say that our choice of lecturers is exceedingly limited, and my efforts in this direction might be compared to the one-eyed man, whom the blind proclaimed king. I cannot say, however, that such efforts have been altogether fruitless, as several visitors felt sufficiently encouraged to take up the studies of Theosophy. At one time, on occasion of a lecture, delivered by the Chairman of the Netherlandic Society of Pretoria (Professor Dr. P. J. Müller, D.D.) on Theosophy – in which the learned Professor took up an absolutely hostile attitude towards Theosophy - the Dutch-speaking population of Pretoria became so thoroughly convinced of the untruthfulness of the Professor's words, that they insisted upon the Board of that Society inviting me to deliver a lecture in defence of Theosophy. I gladly accepted the invitation, and found the hall on the evening of my lecture, in spite of the rainy weather, overcrowded, some 350 people being present. I never expected to find such a sympathetic audience, for although my lecture, which it took me about  $2\frac{1}{2}$  hours to deliver, treated the subject in a scientific manner, more than in a religious or philosophic, the attention was so perfect throughout, that one could have noticed the "dropping of a pin." The impression created by this lecture was, as I was afterwards told by many, "that there was, after all, more in Theosophy, which appealed to the highest in man than was ever dreamt of in their philosophy." Study, however, is not a favourable pastime with the Dutch in Pretoria. Whether this is the outcome of the general depression—as some maintain—is difficult to say. I delivered this same lecture also in Johannesburg, and although the audience there only numbered 15, the success has undoubtedly been greater in that there at least three people have commenced a systematic study of Theosophy.

The Durban Lodge has, as I was informed by one of its members, since 1907, rejoiced in a revival. In 1906, I had the pleasure of personally meeting the Secretary, Mr. H. J. S. Bell, and received a most favorable impression of him who has, so far, succeeded in keeping up the life of that Lodge. No effort, no troubles, could ever discourage this silent but active worker, and I was therefore not at all surprised when at last I received the welcome tidings that the Lodge had revived its activities through the unabated efforts of its guiding spirit, in the person of Mr. Bell, most ably assisted in his difficult task by Mr. G. Williams. This Lodge has undoubtedly a great deal of work before it, as it has at present a scheme under consideration, which may result in a general Theosophical Congress, perhaps even at the end of this year. There is, I am glad to say, a decided and strong bond of sympathy between this Lodge and the Pretoria Lodge.

We are extremely pleased to learn of Mr. W. B. Fricke's intended visit to this land in 1909, and we hope, by that time, to have succeeded in definitely arranging a thorough co-operation of the various Lodges, so as to perhaps enable him, during his visit next year, to formally open the "First Congress of the South African Section of the T.S."

There are several correspondents scattered all over South Africa, and I am making a special effort to come into touch with everyone of them.

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One of our Pretoria members was residing for some time in Heidelberg (Transvaal), and nearly succeeded in getting the required number of seven persons entitled to apply for a Lodge Charter together, (one being then—in 1907—still wanting). I shall make it a point to address those already interested, in order to see what can be done in this centre.

I may further add that, although the membership is rather limited, Theosophy seems to occupy the attention of many people, a fact which was reported to me by the Secretary of the Pretoria Lodge, Mr. P. Wenning, who is the book-keeper of the firm of J. H. de Bussy, Booksellers. He informed me that the firm receives orders for theosophical books from almost all parts of the country. We are at present engaged in tracing from the books of this firm the names and addresses of all such persons who have from time to time ordered theosophical books, with a view to addressing them on this subject.

I have ever been convinced that in a country like the Transvaal, with such conflicting conditions, most of which are anything but favorable for theosophical work, much depends upon the individual efforts of the members. Herein, as I have always thought, lies our great strength in initiating a movement, such as is promoted by the Theosophical Society, bearing in mind the time-honored proverb: "Example is better than precept." And in this direction, I am glad to say, a strong effort is being made by almost every member of the Pretoria Lodge, with which branch I am more intimately acquainted. Our members all realise that, however discouraging the outward circumstances often may be, they are, individually, and on the mental plane, able to work with a definite prospect of success. And the success, though it has been slow in coming, is coming at last! Whether this may be attributed to the additional support, received on the mental plane from the Headquarters, or whether the present hopeful outlook is the outcome of years of strenuous individual effort, is difficult to say, inclined though we are to attribute it to the former cause. Whatever the cause may be, we feel happy with the results, and feel more than ever encouraged to increase our efforts by leading the life so beautifully outlined in our President's The Path of Discipleship.

In summarising the foregoing, I may say, therefore, that there are strong indications of a rapid growth of the movement in Pretoria and Durban, and that with a little effort in Johannesburg, Capetown, and Krugersdorp, excellent results may be expected, even in the near future. That nothing will be left undone that may contribute towards this end, need hardly be said, as, in the case of the Pretoria Lodge (which at present has 13 members and 5 associates) practically all the members realise the importance of individual effort, and are most faithfully supporting me in my endeavors to bring all the Lodges and correspondents in South Africa into closer touch with each other.

It will be my first and foremost endeavor to thoroughly organise the movement in South Africa before engaging in active public work, as I am convinced that in the first instance absolute harmony must prevail within, ere we can expect to work successfully without. Moreover, we are too well aware of the fact that only by working thus harmoniously together, we can become better channels for the Divine Spiritual forces.

#### FROM ITALY.

One of the important decisions that the Executive Committee has long been wishing to see effected has now been carried out. This is an arrangement by which the transference of the residual stock of theosophical books published by the Italian Section has been successfully negotiated with the "Ars Regia" Publishing Library, which now enjoys special rights and concessions for the diffusion of theosophical and analogous literature in Italy. It had long been felt that the wide range of subjects and opinions contained in theosophical books could be better handled by some independent publishing house that worked in sympathy with the administrative centre of the Section, rather than by the General Secretary or Executive Officers of that Section. The publishing, circulation, and sale of theosophical literature requires its own independent machinery and commercial organisation, it it is to be effective and to spread through the country. In the infancy of a Section its officers may start publishing activities as part of their duties; but as the work grows and matures, and as the possibility of a useful spreading of theosophical books and periodicals increases, the necessity for a business like organisation other than the Central Committee is evident. For this the "Ars Regia" came into being, and after a period of settling down and organising itself, it has now earned for itself the position of becoming a sort of "T.P.S." for Italy under the management of Dr. G. Sulli Rao, and backed by the help and sympathy of many friends and members in this and other Sections. The Italian Section possesses now the vehicle ready for its literary activities, and it is to be hoped that the common aim for the spreading of our ideals in all countries will induce members here and elsewhere to offer their utmost support to the "Ars Regia" and its publications: for its growth and prosperity will not mean the least advantage to any of its promoters or those concerned with it; it will merely mean an increased power to publish more books, and to extend further the ideas for which we are all working.

Through the initiative of some members, a certain Professor Romagnoli, who is blind from birth, was encouraged to give a couple of public lectures on "the resources of the senses" especially in connexion with those who are deprived of sight. Professor Romagnoli is not one of those who sit down under their infirmity. He has, since a child, fought against it and has succeeded in Italy, where blind people are equally cared for but are treated less practically and given less opportunities than in England and America, in winning for himself a professorship and a regular salary as teacher of philosophy, by which means, instead of being a charge on his family, he is a valuable contributor. The scope of his writings and his lectures is to relate at first-hand how much the accrued powers of his remaining four senses go to supplement the absence of sight through the eyes. His desire is to stimulate, on the one hand, the blind themselves to fight actively and

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intelligently against their helplessness, and, on the other hand, to urge charitable people to be practical and sensible in the application of their charity. He is a deeply read man in philosophical subjects, and is well acquainted with the principal elements of Theosophy. He is doing a very good work for the blind, and for that matter also for those who have eyes but do not see, for he gives them much food for thought in what he writes or says.

Another interesting lecture given recently at the 'Universita Popolare' in Genoa, but which was first delivered in Florence and subsequently in Milan, was one given by Padre Minocchi, a priest of the broader school, and a professor of letters and philosophy besides. It dealt with the Creation set forth in the chapters of Genesis, and when first delivered in Florence at the Biblioteca Filosofica, provoked immediate disciplinary measures from the Vatican; Father Minocchi was suspended "a divinis," or from his rights as priest because he declined to make a declaration to the effect that he accepted the first chapter of Genesis in a literal and historical sense!

It is significant of the struggle that exists for freedom from cramping dogma and for greater liberalism and more illuminated enquiry into religious questious, that a Roman Catholic priest in a Roman Catholic country should, despite prohibitions and restrictions from the ecclesiastical authorities, once omnipotent, address an absolutely overflowing audience in a notoriously socialistic and anticlerical Hall and interest them deeply on such speculative questions as that of the creation, considered from the scientific and from the symbolical point of view, as well as from the religious but not the dogmatic and literal interpretation. As one of the audience was heard to remark on coming out: "It is as impossible to stem these new currents of ideas and ideals as it would be to prevent the sun from rising and shedding its light on the world."

W.

MAY

The French Section has held its Annual Convention and unanimously elected its beloved retiring Secretary, Dr. Pascal, Honorary Secretary, electing the Joint Secretary, M. Charles Blech, to the post of General Secretary. The Executive Committee is a very strong one: M. le Commandant Courmes, M. Georges Chévrier, M. Revel, M. Ostermann, M. le Comte de Gramont, M. Moreau, M. Renaud, and Mme. Magny. Work should go smoothly forward in these able hands, and M. Blech has already proved his fitness for the office he holds. His appointment makes a vacancy on the General Council,

A movement for the study of Theosophy has begun in Warsaw, Poland, with the help of the Baroness von Ulrich, and translation work into Polish is beginning. The Poles are very poor, and will need a helping hand for some time to come, and this is the due of the younger brothers. We must try to gather funds for this special purpose, and we have already a nucleus in the gift of a generous Indian.

# THE THEOSOPHIST.

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#### THE T.S. ORDER OF SERVICE.

Local Leagues have been formed in Benares for the following objects:

League for National Education: Objects 1, 2, 3, 4 and 6 of the League for National Education as formulated in the Theosophist, March, p. xxix, supplement. Chairman of Local Council: G. S. Arundale, Esq., M.A.

League for Girls' Education. Objects: To promote the education of girls on Indian lines, to establish Girls' Schools and Widows' Homes, to train women as teachers, and to do all that will forward these objects. Chairman of Local Council: Miss Arundale. This League is forming an Advisory Council of Indian Ladies, interested in education, who will meet with the lady members of the Local Council.

League for the Promotion of Foreign Travel. Objects as in Theosophist, March, p. xxix, Supplement. Chairman of Local Council: Rai Iqbal Narain Gurtu.

League of Esculapius, Objects: To study sanitary laws, with a view to spreading a knowledge of sanitation among the ignorant; to learn "first aid," or the ways of saving life by rendering immediate assistance in case of accident; to found and inspect free dispensaries. Chairman of Local Council: J. N. Unwalla, Esq.

A Local Council for the Promotion of Education has been formed at Molkalmaru, Madras Presidency, and has enrolled members and sympathisers. Mr. R. Jagannathiah, T.S. Branch Inspector, is helping the work; a piece of land has been given for a school by Bro. Bashpati, W. Rudrappu, and some money has been promised. The educational scheme is carefully drafted.

A Local Council for the Promotion of National Education has been formed at Rajkot, and another at Muzaffurpur.

A league for the Translation and Publication of Works on the wisdom in Islâm was also formed at Muzaffurpur. Letters of a Sufī Teacher will be its first publication.

It would be well to form Leagues for Literary and Press work, for the Protection of Animals, and for the Abolition of Animal Sacrifices among Hindus and Musalmans.

# THE ADYAR LIBRARY.

To my last report (see General Report of the Thirty-second Anniversary and Convention, pp. 26—30), I have now to add some further remarks, viz., on the last quarter of my journey, i.e., the time spent in Jammu, Alwar, and Benares (in other places, including Calcutta, nothing new could be obtained).

The work of comparison was successfully carried on, and more MSS. and copies could be secured than in the whole time before. The total sum of pāṭhās (various readings) collected in the North now amounts to almost fourteen thousand, whereas the total number of MSS. (and fresh copies) acquired surpasses three hundred, without taking into account four copies (one in S'ārada, three in Devanāgarī characters) of the fifty-two Atharvaṇa-Upaniṣads.

Some copies of Upanisad Bhāṣyas are still under preparation in the Raghunātha Temple at Jammu. From the same place we are to receive a copy of the profoundly interesting Sannyāsa-Paddhati by Srī-Madhvācārya (not known to exist anywhere else). These copies could not have been ordered by me without the permission of H. H. the Mahārāja and the help of his Private Secretary, Dewan Sahib Daya Kishan Kaul.

As to the Upanisad MSS, brought by me from the North, all of them will find a place in the corresponding volume of our catalogue of MSS, which is to be printed within this year. I, therefore, may here confine myself to the following list of the most remarkable ones of the recent acquisitions,

- 1. Two old fragments, one dated samual 1684 (= A.D. 1628), containing eleven and seven respectively of the fifty-two Atharvana Upanisads.
- 2. Another old MS. of twenty-six Upanisads, among them Kaula, Avadhūta, Paingala (smallest one), and Nirukia Upanisad.
- 3. A fragment of considerable age, comprising Maitrāyaṇa, Garbha, S'ivasamkalpa, Chāgaleya, Bāskalamantra, Suvarṇagharma, Ārṣeya, Praṇava, S'aunaka, and seven other Upaniṣads.

4. A MS. (dated s'ake 1750) comprising Kālikā, Kālimedhādīksila, Pārāyana, Cakra, Sodhā, Guhyasodhā, and Hamsasodhā Upanisad.

5. Svetāsvatarôpanisat-prakāsikā by Rangarāmānujamuni.

6. A very old MS of Nrsimhapūrvõttaratāpinī Up.

7. Do. do. Brahma, Advaita, Tripuri, and Kalagnirud-rôpanisad.

- 8. Another old MS. containing Bhikṣuka, Samnyāsa, Paramaham-saparivrājaka Up., Vajrasūcyupaniṣat-subodhinī, Paingala Up. (large one), and Vidvat-samnyāsa-vidhi.
  - 9. Four different Avadhūta-Upanisads.

10. Hanumad-Upanisad.

11. Khilasamhitôpanişad, or Rahasyaparivrājakôpanişaā.

12. Dattatreya purvatatini.

13. Dattātreya-uttaratāpinī (different MS.). 11. Sivôpaniṣad by S'ri-Hari (so).—

15. Mathamnayopanisad.

16. S'ukarahasyôpanisad.

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17. Bhavano panisad, two copies (a third copy, in S'arada, I acquired in Kashmīr).

18, Das'as'lokī-Upanisad by Sankarācārya.

19. Brahmajijilāsopanisad.

20. Batukôpanisad. 21. Hayagrīvôpanisad. 22. Tris'ikhôpanisad.

23. Sarasvatīrahasyapanisad.

24. Turīyôpanisad.

Pranavôpanisad (different from printed one). 25. 26. Adhyātmópanisad (diff. from printed one).

27. Svarūpopanisad, two copies.

28. Old fragment containing Svarupop., Nirālambop., and Sūtaprokta Atma-mantra,

29. Hamsa-nirnaya (an Upanisad). 30. Bāskalamantropanisad-vrtti.

31. Paingalopanisad (large one), two copies.

32. Gaņesapūrvottaratāpinī.

33. Herambopanisad, three copies. 34 Kalikopanisad, four copies.

35. Bhāvano'panisad bhāsya and prayoga, by Bhāskararāya.

36. Bilvopanisad.

37. Nirvanopanisad (diff. from printed one).

38. Gāyatrī-Upanişad. 39. Gāyatrīrahasyopanisad.

40. Muktikopanisad.

41. Skānda and Hamsa-Upanisad. 42. Nāradaparivrājakopanisad.

43. Rudrahrdayopanisad.

44. Brhajjābālopanisad, i.e., the northern recension of Brhajjābāla, Rudrāksajābāla, and Bhasmajābālopanisad. 45.

Parivrājakopanisad, three copies.

Vajrasticyupanisat subodhini, by S'ankarācārya, five copies. 46. 47. Vajrasūci-[upanisat-subodhini] laghu-tikā, by As vaghosa, pupil of Manjughosa.

48. Brhad-gayatryupanisad. 49. Kanthas'rutyupanisad.

50. Maitrayaniyopanisad, three copies.

51. Maitreyopanisad, i.e., the northern recension, of Maitreyyupanisad, second adhyaya. 52.

Mailreyopanisad (on Rudrāksas), two copies

53 S'ankhayanopanisad (i.e., Kausītakī), two copies, one dated samvat 1663 (= A.D. 1607!).

Svetas vataropanisad, five copies. 54. Sundarîtāpinyupanisad, three copies. 55.

56, , diff. recension, two copies.

57. Yogatattva and Kṛṣṇa-Upaniṣad.

58. Niralambopanisad, northern recension. 59. Kaivalyôpanisad-dīpikā by Rāmānanda.

60. Nandikesvara-purane Kalagnirudropanisad, three copies. 61.

Subalopanisad. 62.

Mrtyulangulopanisad, three copies.

63 Caksusopanisad, Caksurogop., or Netrop., seven copies. XXXVI

#### SUPPLEMENT TO THE THEOSOPHIST.

64. Aksyupanisad.

65. Mahānārāyana or Paramatattvarahasya Upanisad,

66. Vis'rāmopanisad.

- 67. Taittirīyopanisad-arthasārasangrahaprakās'ikā by Brahmānundasarasvatī.
- Kauthuma-s'ākhāyām Chāndogyopanisada astamah prapātakah.

Bhasmajābālopanisat-tīkā.

70. Pīlāmbaropanisad.

71. Kāmarājakīlitoddhāropanisad.

72. Guhyakālī-Upanisad.

73. Vanadurgopanisad (large work). 74. Srībālālripurasundarī-Upanisad.

75. Siddhāntas'ikhôpaniṣad. 76. Siddhāntasāropanisad.

77. Lingopanisad. 78. Devi-Upanisad.

79. Paippalada (or S'arabha)-Upanisad.

80. Caturvedopanisad. 81. S'yāmopanisad. 82.

Allopanisad.

83. do. , diff. recension, accentuated.

84. Sūryopanisad, two copies.

I have further to mention two more Kashmir MSS, bought in Benares, viz., S'ivasūtravimarsinī (in Devanāgarī, less accurate than the S'ārada MS., see my prior report), and a Tāntric work, viz., S'rīnāma-vilāsa, being sixteen "bhaktis" by Srīmat Sāhiba-Kaula (in Devanāgarī).

Those texts exhibited by italics in the above list are new discoveries not to be found in any catalogue, so far as I am aware.

Most important of all my acquisitions I consider the two Kashmir collections (see former report) and Nos. 3, 4, 30, 47, 59 and 67 of the above list. But I have not been able as yet, to closely examine all the MSS, of the list. Chagaleya, Başkalamantra, Arşeya, and S'aunaka Upanisad, ascribed to the Yajurveda, Rgveda, and the latter two to the Atharvaveda,\* were translated into Persian in 1656 (together with forty-six other Upanisads, by order of Sultan Mohammed Dara Schakoh) and then from Persian into Latin by Antequil Duperron, Samskrt the original and the Persian lation could not be rediscovered until to-day. It was much regretted, by Professor Deussen and others, that we could see these texts only "through the dull medium of the translation of a translation," and it is no wonder, under such circumstances, that also their age was not rightly judged. All these texts seem to be pre-Buddhistic, Başkala-mantropanişad being composed even in the dialect of the Vedic Mantras. Of this Upanisad I had at first only a fragment from the middle, but, while I did not succeed to find any more MSS. of the other three texts (possibly our copy is the last one existing), I was fortunate enough to discover another old MS. of Bāṣkalamantra con

<sup>\*</sup> There is, however, an Arseya-Brahmanam belonging to the Samaveda.

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taining not only the full text of the Upanisad, but even a very useful commentary on the same (see above, No. 30). Chāgaleya-Upanisad is a precursor of Vajrasūcī, its object being to demonstrate that ignorance can dwell in a high caste, and brahmavidyā in a low caste man (Brahmin of contemptible birth); Bāṣkalamantra is the philosophical version of the story of the Indian Ganymede (the rape of Medhātithi); Aṛṣeya-Upaniṣad is a discussion of five Rṣis on the nature of Brahman; and S'aunaka-Upanisad is dedicated to the explanation of the Pranava (OM). It goes without saying that we shall have to include these texts in our edition of Upanisads.

Dr. F. Otto Schrader.

#### NEW BRANCHES.

#### ITALIAN SECTION.

A charter was issued on the 13th March 1908, to Luigi Arcangeli, Umberto Colorni, Alessandro Hirschberg, Hellmann, Gaetano de Michieli, Angelo Maggiorini, Ines Carcano, Fanny Michelin, to form a Branch of the Theosophical Society at Venice, Italy, to be known as the "Venezia" Lodge of the T. S.

> PROF, OTTONE PENZIG, General Secretary.

#### INDIAN SECTION.

Branch Location. Branch Name. Date of Secretary's Address. charter.

- Sassaram, Behar ... Sassaram T.S. ... 24-2-08 Babu H. H. Prasad, Pleader, Sassaram, Behar.
- Peshawar, Punjab ... Peshawar T.S. ... 24-2-08 Lala Dwaraka Lal, Inspector,
- General Police Office, N-W. Frontier, Peshawar, Palakurrichi, Madras... Varada T.S. ... 24-2-08 G. Ramiah Naidu Garu,

- Koilkangudi, Madras... Skanda T.S. ... 24-2-08 G. Kamian Naidu Garu,
  Palakurrichi B.O., Tanjore District.

  Koilkangudi, Madras... Skanda T.S. ... 24-2-08 Mr. T. V. Swa minatha
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  Valakkarai, Kaliyur B. O. viā. Negapatam.
- 7. Avarani, Madras ... Narayan T.S. ... 25-2-08 Mr. K. M. Ramaswami Pillai.
- ... Sukkur T.S. Avarani vid. Sikkil, Tanjore District. ... 31-3-08 Mr. K. H. Keswani, Pleader, 8. Sukkor, Sind Sukkur, Sind.

UPENDRANATH BASU, General Secretary.

#### FINNISH SECTION.

On March 15th the first Annual Convention of the Section was held at Helsingfors and a fresh Executive Committee was appointed:

Mr. Pekka Ervast - (General Secretary), Mr. Albert Backman (Vice-Chairman), Mr. F. A. Johansson (Treasurer), Mrs. Ida of Hällström, Mr. A. Aattonen, Mr. Herman Hellner, Mr. K. Turja,

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#### SUPPLEMENT TO THE THEOSOPHIST.

The convention unanimously seconded the yearly subscription to the Headquarters as proposed by the General Council, viz., one shilling per member.

Pekka Ervast, General Secretary.

#### MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st March to 20th April 1908 are acknowledged with thanks:--

| Annual Dues and Admission Fees.        |     | Rs. | A. | P. |
|--|-----|-----|----|----|
| Mr. Henri Dijkman, Pretoria            |     | 3   | 12 | 0  |
| Mr. J. Arnold, Shanghai, Dues for 1908 |     | 15  | 0  | 0  |
| PRESIDENT'S TRAVELLING FUND.           |     |     |    |    |
| Mr. Oscar F. C. Hintze, Frankfort      |     | 14  | 10 | 0  |
| Donations.                             |     |     |    |    |
| Mr. G. E. Sutcliffe                    |     | 12  | 8  | 0  |
| A Friend from Kumbakonam               |     | 21  | 0. | 0  |
|  | -   | 00  |    | _  |
| Total                                  | ••• | 66  | 14 | 0  |
|  |     |     | _  |    |

A. Schwarz, Treasurer, T.S., Adyar.

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# Monthly Financial Statement.

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|----------------------------|---|--------|-------|-------|---|--|----|----|
| Mr. G. E. Sutcliffe        |   | •••    |       |       |   | 12   | 8  | 0  |
| Mr. Harpart H. Mehta       |   |        |       |       |   | 10   | C  | 0  |
| A Friend of Education      | • |        |       |       |   | 6  | 0  | 0  |
| Mr. I. S. Lovejoy, Lucknow |   |        |       |       |   | The state of the s | 0  |    |
| A Friend of Education, Ran | ipettai,                                | North  | Arcot |       |   |  | 0  | 0  |
| Mr. V. Ramachandra Naidu   | , Enan                                  | gudi   |       | •••   |   | 5  | 0  | 0  |
|                            |   |        |       |       | - |  |    | _  |
|                            |   |        |       | Total |   | 40   | 8  | 0  |

A SCHWARZ,

Secretary and Treasurer, O. P. F. S.

#### ERRATA.

In April Theosophist, p. 608, line 11, the figures "80,600" should be "80,000;" and on p. 609, line 15, the words "physical place" should be "physical plane."

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ANNIE BESANT

President of the Theosophical Society.

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NO. 7.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Journal, by whomsoever expressed, unless contained in an official document.

The Theosophist will appear each month, and will contain not less than 96 pages, or twelve forms. It is now in its 28th year of publication. All literary communications should be addressed to the Editor, Adyar, Madras, S., and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS, in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles into other periodicals, upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters should invariably go to the "Business Manager."

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| The Volume begins with the October num  |                                   |
| ance. Back numbers and volumes may be o | btained at the same price.        |

Money Orders or Cheques for all publications should be made payable only to the Business Manager, Theosophist Office, and all business communications should be addressed to him at Adyar, Madras, S. It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.

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Subscribers to the Theosophist should immediately notify any change of address to the business Manager, so that the Magazine may reach them safely. The Theosophist Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced.



# THE THEOSOPHIST.

# FROM THE EDITOR.

The days roll by swiftly in varied work, and Adyar is full of activities, all harnessed to the service of the Theosophical Society. Workers are coming in, and little houses have to be planned and built, so as to accommodate the growing staff, while preserving a ring of space, to ensure quiet, round the central building itself. A generous Hindû co-worker, Mr. V. C. Seshâchari, has given a square plot of land on his big estate, on the opposite side of the road bounding the T. S. lands, for the erection of a press building, and a small band of Theosophists have devoted themselves to the organising of this work. Mr. Wadia, the late Editor of Theosophy and New Thought, takes off my shoulders the detailed supervision of the Adyar Bulletin, which seems likely to find quite a wide circle of subscribers among our members. This month has seen through the press the last Convention lectures, An Introduction to Yoga, and a second and much enlarged edition of The Science of the Emotions, by Bhagavan Das. The Sunday lectures at Adyar are coming out in a cheap form, as "Adyar Popular Lectures;" they deal with questions chiefly affecting Indian matters of the time, and will be of no particular interest to the public outside of India.

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Our Dutch brethren in Java are showing much Theosophical activity, and are holding a Convention in April, which the Recording Secretary will attend, so as to draw them more closely into touch with the general movement. Java lies outside the direct route to Australia, and also outside that to China, so that it rarely enjoys the visits of wandering Theosophists; but it has its own earnest workers, almost

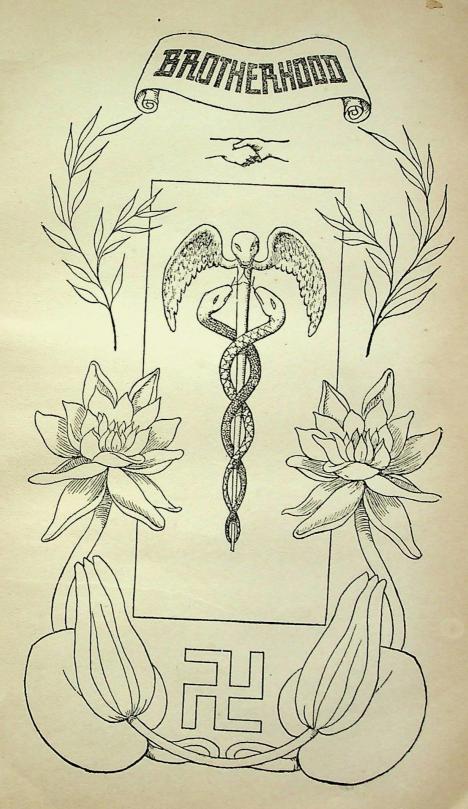
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all of Dutch extraction, so that Mr. Fricke's visit should prove peculiarly helpful to them.

It is satisfactory to note that the education of girls is being earnestly taken in hand by many of our Lodges, and last month I had the pleasure of visiting a flourishing girls' school at Madura, wherein nearly 300 girls are being taught, and are being brought up in the atmosphere of their own religion. Another interesting visit was to Dindigul, where Mr. Keagey-known to many of our American and London members-died last year. The outcome of his death was the revival of the Theosophical Lodge in the town, and the members have since bought a piece of land on which to build a hall, with a public library attached, bearing his name. We had a large meeting there, and I laid the foundation stone. South Indian Theosophists are very fond of owning their own halls, and one hall after another is springing up. These serve as centres for much activity, and are used as reading rooms, where any one interested can come for the reading of theosophical books and magazines. Often there are lending libraries also in them, and much useful and quiet propaganda is carried on in this way.

All European Theosophists will hear with regret that the muchloved General Secretary of the French Section, Dr. Pascal, has been compelled to resign his office, in consequence of long-continued illhealth. Dr. Pascal wore himself out in the early days of the French movement, and long before the foundation of a separate French Section, in strenuous and unceasing labors; he thought nothing of comfort, ease, relaxation, but worked on and on, in early morning and far into the night, in self-sacrificing toil. Profession, family, everything, he gave with both hands to the sacred cause. Suddenly, outworn, he was struck down some years ago, and he has never recovered, though he has struggled on with undaunted courage. At last, feeling that recovery had become hopeless, and that his continued occupation of the post of General Secretary would harm rather than help the cause he loves, with noble self-abnegation he has resigned office, and has sacrificed the last remnant of his personal longing to serve the movement, in order that it may be the better served by stronger and younger men. To the Section the loss is great, but his



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1908.]

#### THE DISCIPLE.

CHAPTER VIII.

[Continued from p. 497.]

THEN Beryl had satisfied her child-friends, she ran to the servants' quarters, for she was sure the women would be grieved not to give her their little presents. They all eagerly pressed round her and said how they believed this bad news could come to nothing, but that she would be allowed to remain with these who loved her. She escaped from them at last, and went to look for Prince Georges. Everywhere that he was likely to be she searched for him in vain. And then it came to her as if she were told, that he had gone to the mysterious chamber into which she had never penetrated since she was a little child, and then she crept along the corridor and timidly tried the baize door which once had yielded to her hand; but it was fast shut and locked, and she went quietly away. Some dim memory took her to the spot in the garden where she had fallen asleep on the day after she had been to the Secret Chamber; she sat down amid the flowers which had been her friends from then until now, and communed with them and with herself and the unseen presences about her. She hardly knew who was with her: she fell into an abstraction in which it seemed to her that she was one among many, a white shape among many white shapes, who intertwined and enwreathed themselves. She felt herself to be a small part of a great sphere which swept her into itself and carried her along in its movements. It was a vision unlike any she had had; she almost lost her sense of her own individuality, so greatly was it blurred. All fear fell from her, all dread, all dismay. She was an intrinsic part of a whole which was, of its very nature, beyond all earthly powers. She knew that from henceforward she would never know fear again. It had come upon her this morning,-fear of the unknown, fear of leaving her loved ones and her peaceful home. But she would never feel that again. Her home was in that sphere or order of which she

was a part and from which she could not be separated, and therefore the unknown held no terrors. And her loved ones—as her mind turned to this thought, she saw Prince Georges approaching her. She was fond of all the people about the château and on the estate; but this was the loved one-there was only one. She sprang up and went swiftly to him. He looked pale and worn like one who had kept a long vigil. And yet it was but a few hours since she had seen him. He took her hand and, together in silence, they came to the place where they had sat when she fell asleep in that day long ago. How long ago it seemed to him, as he sat down with a sigh. He knew now that since then a life had indeed been lived—a passion had been born within him, had developed and come to its full growth and been stricken down by a strong hand. It lay dead; he looked back upon it. He looked at her in wonder: how very fair she was, how exquisitely sweet! How she filled the hours and days and all the world! How he had loved her unconsciously—how he would have loved her consciously, overwhelmingly, passionately, madly. The strong hand had struck the death-blow not a moment too soon. It seemed to him that yesterday he was young and strong, and that to-day he was old and feeble. They sat in silence for quite a long time; and then at last he spoke:

"I suppose you will hear from him soon. And as soon as you hear we must start. So, dear, you must prepare yourself. But I want you to let your own rooms bear the mark of your presence on them; do not take that away. They will always be your rooms; they will always stand ready for you. I pray you may be allowed to return to them. But the powers which rule us are inexorable."

She said nothing, only came closer to him and laid her hand on his. A sense of great peace and power was upon her, and she felt as if she could communicate it to him without words. Perhaps she did, for his face grew softer as they sat there in silence, both apparently deeply buried in thought. But with both it was feeling, not thought.

Presently a servant came along the garden-path, carrying a salver on which lay a telegram.

"This is your summons, dear," said the Prince.

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"It may not be," said Beryl; "it may be something quite different."

"But it is," said the Prince. And it was so. The servant handed the telegram to Beryl. For the first time in her life she received a message of this kind. Her face was very white, but her hand did not tremble as she opened it. Prince Georges noted this. "She has the strength of the White Brotherhood behind her," he said to himself; "that strength which will support her and which takes her from me. Fool that I am! The contents were only a few words, the name of a hotel in Budapesth, and the signature, "Victor Delvil." She held it in her hand and looked at it a long time. Every now and then an awful fear seemed to come quite close to her as she looked at that name, but it never took possession of her. Always the mystic white shapes became revealed to her, just as she began to dread the terrible and the unknown, and the fear passed away. At last she laid the message down and turned to Prince Georges, looking into his eyes:

"Tell me, dear Prince," she said; "is this inevitable?"

"Yes," he answered; "it is inevitable." There was a little pause, a strange silence; both were abstracted and absorbed. Suddenly he rose:

"Come into the house," he said, "and begin your preparation. I have not yet read the letters I received this morning, and no doubt some of them must be answered. I will order the carriage to be ready for us early to-morrow morning."

She rose, too, and stood beside him. From that peaceful scene she had to issue forth into the world. He looked round at the trees and flowers, which were to him the setting for her, the frame for that living picture. And then he spoke, in a voice of so much emotion that she bowed her head instinctively as she stood beside him:

"In spite of all grief—and loss—and failure—I thank God from the depths of my being for the blessed years in which I have been permitted to have you with me here."

The words said, he moved quickly away, giving her no time to say anything. She had to hasten to keep up with him. In a few moments he had summoned servants who were within call, and was giving all kinds of orders.

"You are going to be long away, dear Prince?" she asked; for he was giving some orders about the gardens which could not be carried out immediately.

"I may be," he answered. "It will be hard to come back here without you, and I may not feel as if it were possible at once."

He left his explanation there, and did not tell her that he intended to follow her and to watch over her as far as was practicable.

From that moment all was bustle and preparation, and no more passed between them.

### CHAPTER IX.

Two men stood talking at the door of a large hotel in Budapesth. They had just had a long interview and were parting, but still found much to say and lingered. One was Professor Victor Delvil, who was just going out : he had in his hand a roll of manuscript. He was on his way to deliver an address at a gathering of scientific and semi-scientific persons, called together purposely to hear him. Since his theory had been given to the world he had become more notorious than ever, though for long his name had been known wherever there was a scientific centre. The theory had been put into ordinary language by newspaper writers and given to the public wherever newspapers exist. And the public had read with avidity of the hopes held out by this daring scientist, and the proposals he made. He wanted willing subjects for his experiments, men and women who would place themselves completely in his hands, and allow him to give them such length of life as seemed like a physical immortality. Many talked of becoming his patients; some went so far as to write to him, and a very few were courageous enough to ask for an interview. But so far no one yet had chosen to enter upon the treatment. The man to whom he was now talking was one of these who had asked for an interview. He was a very distinguished-looking man, evidently of high family and good position.

"Such an extension of life would be insupportable," he was saying, "unless the memory was entirely destroyed. It is not safe to rely upon its dying out with age; old people often have extraordinary flashes of recollection, and I consider those would be more unbearable than continuous recollection."

"My dear M. Estanol," said Professor Delvil, "I assure you I can make the destruction of the memory a certainty. It will be so complete that nothing can bring it to life; it is as though the past had never taken place. No reminders, not even the presence of familiar persons from the past, will recall it."

"Then you have tested this theory—you have actually tried the experiment?"

"I do not wish the public to know more than it does know," said Professor Delvil.

"Whatever you tell me is safe with me," said M. Estanol," but of course I cannot expect you to realise that without knowing more of me."

At that moment a carriage drove up to the door of the hotel. Two persons got out. Professor Delvil looked at them and uttered a slight exclamation.

"There is my daughter," he said. "Excuse me; I have to receive her. I have not seen her for a long time."

His hearer could not guess from the easy way in which this was said that he had never seen her before. Hilary Estanol bowed and drew back; he could not go out at the door without being in the way, as it seemed to him, so he drew back into the large hall and endeavoured to efface himself among the many persons moving about in it. Beryl entered a moment or two later; she looked strangely white, as though the rose colour had gone from her face for ever. Professor Delvil was on one side of her and the Prince on the other. They crossed the hall and disappeared.

M. Estanol went slowly out of the hotel. He had received an inexplicable impression from these two persons, and he could not account to himself for it. There was something about them both which struck upon his latent psychic senses and partially awoke them. He endeavoured to keep them dormant, even to extinguish them, as he desired to extinguish his memory; but it was not possible to do so. In that past, into which he dreaded to look, he had encountered the mysteries of magic,\* and had become aware of his own psychic being, and these circumstances could not be destroyed, no matter how he turned from them and strove to forget them. They remained in his memory, and his psychic nature, though for the

<sup>\*</sup> See The Biossom and the Fruit, by the same author,

time stilled and silenced, was capable of being touched into activity. He was aware that something in the atmosphere of Professor Delvil's pale, beautiful daughter had so touched it. The sensation bore no resemblance to the emotion caused by the experience described as love at first sight. He had passed through that, once and for all. Never in this incarnation could he pass that way again. This was not love of any sort; it was the recognition by his psychic senses, of a powerful psychic presence. Surely that frail girl could not hold within her slender shape so great a power? And yet he felt that it was so. His blinded, dulled psychic consciousness had been made aware of the power of the White Brotherhood from the mere presence of that pale girl.

"Strange that she is his daughter," he said to himself. She looks all spirit and he seems to be all matter. I will go and hear him read his paper."

He turned to go to the hall, where an audience was already gathered to hear the English Professor. Almost every seat was filled, chiefly by scientists and doctors, but a few of the general public had asked for admission, and among these were some ladies. M. Estanol found a place after some little difficulty.

The Professor arrived a little late. He came into the hall with Beryl, and found a seat for her not far from Hilary Estanol. Then he quickly went to the place from which he was to speak and immediately great applause broke out, which was not soon over, and he had to bow his acknowledgments many times. Beryl looked about her in wonder and with much interest. Such a scene was entirely new to her, and all the circumstances were entirely unexpected. She was a little bewildered. A very natural sense of pride, that the man who received so much honour was her father, arose within her. And then suddenly came the recollection of her mother's words, "I hope you will never meet your father." It was very strange. She could not yet make any guess as to the meaning of the mysteries amid which she moved.

Professor Delvil began to speak, and immediately a breathless attention was given to him. His voice was pleasant, his manner very quiet and subdued. The great man gave an impression of modesty and gentleness, the impression he desired to give.

Beryl listened with intense interest and momently growing

amazement. The basis of thought from which such theories as his could spring was diametrically opposed to all the teaching she had received throughout her life. For the first time she became aware that people could think in such a manner as this. She grew whiter, if possible, till the pallor of her face made her vivid blue eyes shine forth in startling contrast. The light within them did not pale, but grew stronger. Her spirit was arousing itself and sitting in judgment upon this creed of denial which formed the groundwork of all that was said. Stripped of smooth speech and apparent promise, the bare outline of the teaching was: "Grasp what you have and keep it as long as you can, for you have only this one chance; there is nothing else."

THE DISCIPLE.

A faint smile hovered upon Beryl's face as she listened—a smile with (as it seemed to Hilary Estanol) a glimmer of delicate pity in it, as one who knows and who listens to theorising of those who do not know. When the address was over there was a great burst of applause and enthusiasm, only stopped by the rising of an eminent Professor of the city, who desired to offer in the name of the local scientific men various honours to the English Professor. Beryl looked round upon the enthusiastic faces in dismay—the faint smile faded entirely from her face, and it took on a look of deep sadness. When all was done, Professor Delvil made his final bow of acknowledgment and came down into the hall, going directly to Beryl. He took her out of the hall, and getting into a carriage at the door told the coachman to drive them straight back to the hotel. His mind was full of his theories, his experiments, and the support which it was evident they would receive; he scarcely thought of Beryl.

She; too, was thinking of the same subjects that occupied him, but from an opposite point of view. Suddenly she addressed a question to him:

"All this would be unnecessary, would it not, if people were not afraid to die?"

He turned and looked at her in surprise. Then he answered her abruptly: "Oh, of course," he said. The scarcely formed thought passed through his mind of "She is a fool!" But he gave no attention to her or to what she had said, reverting to the matters which absorbed him. And she was so dismayed at what

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appeared to her like a universal folly that she relapsed into a silence as profound as his. They arrived at and entered the hotel in this manner, and went into the sitting room reserved for them. Here were two or three scientific men waiting to speak to the Professor: they were afraid he might start at once for England, and they wished to discuss various important details. Beryl, unnoticed, sank into a chair. For an hour she listened to what appeared to her like the talk of friends in hell, to whom nothing is sacred, and for whom the suffering of others is a mere incident. One in particular was eagerly describing a series of experiments he was engaged upon, in order to ask the Professor's advice about various points, when he suddenly stopped, having caught sight of Beryl in her low chair.

"I beg your pardon, Professor Delvil," he said; "I had not noticed that your daughter was in the room."

The Professor looked at her for an instant.

"She is going to live with me now," he said; "the sooner she becomes used to modern ideas and scientific discussions the better," And they went on talking. "Perhaps she will take up scientific research herself," said one, with a smile of flattery; "it is a rare opportunity to have the advantage of living with you."

When they had gone, Professor Delvil found that the girl had fainted. She lay in her chair like one dead.

"Over-tired, I suppose," he said to the chambermaid, who came in answer to his summons. "It is annoying, for I proposed to start for England to-night. We cannot get off now until to-morrow. What a nuisance! with so much waiting to be attended to and observed at home!"

But he was not able even to start the next day, nor even for several days. Beryl passed from one fainting fit into another: as soon as consciousness came back to her she covered her eyes with her hands and, with a cry of horror, swooned again. "It seems as if she saw something ugly every time she opens her eyes," said one of the women who was watching her.

"Something more than ugly," said another. "Don't you see how she puts up her hand as if to ward off a blow?"

"Is it possible she is delirious?" exclaimed Professor Delvil, when they told him of this. "If so, then it may mean brain fever and a long delay."

He went quickly to the bed on which she lay, to examine her. She looked like a statue made of alabaster, so pale and motionless was she, But she opened her eyes wide and looked straight at him when he came close. Her eyes were clear, straight, full of intelligence, without a trace of confusion in them.

"I am not delirious," she said. "Let me tell you what happened. Four gentlemen were in the room waiting for you when we came in. Directly after you began to talk another one came in and stood with the others, till just when that wicked man who was telling you of the cruel things he is doing saw me and stopped—and then this one who came in last came to me and struck me; the blow made me unconscious. He has not gone away, and he threatens me every time I open my eyes. He wishes to kill me but I am not afraid of him. He is there now, standing beside you—ah!" and Beryl put up her hand with the gesture the servants had noticed, as if to ward off a blow.

Professor Delvil took out his tablets and wrote a prescription. He gave it to a servant, "Get this," he said, "and ice, as quickly as you can."

A faint smile came on Beryl's white lips. "I am not delirious," she said again. "Listen, and I will describe this man to you. I think you will know him. He is old, though he is so full of strength; his hair is nearly white. He has very black eyes and a hooked nose. He is dressed like those other gentlemen who came to see you and looks like a doctor. He has gold eyeglasses and a ring on his hand with a great red stone in it—a blood-stone."

"You must have seen his picture," said Professor Delvil; his voice shook a little as he spoke, and he took out his handkerchief to wipe a strange dampness from his forehead.

"No," answered Beryl; "I have not seen his picture, nor any one at all like him. It seems strange you don't see him, for he is not like a spirit, he is just a man."

"He died when I was a boy," said Victor Delvil, but I have learned all I know from him and his books. He was a great man, and, of course, you have seen his picture, though you may have forgotten it. Here is the ice." He gave directions for it to be placed on her forehead. The medicine then came and was poured

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out. As the servant who was to give it her came close to her, by some inexplicable accident the glass fell from her hand and the medicine was spilled. The woman drew back hastily with a look of great alarm.

"Don't be frightened," said Beryl gently. Professor Delvil, who had seen the incident, was puzzled. He looked angrily at the woman, who left the room. There was only one dose of the medicine. He did not send for another, but, after remaining for some moments in silence, left the room himself. Beryl was left quiet, for the servants were afraid to do anything without his directions, and were half afraid to come near her. She was content to be so left, for then she felt the protecting white shapes close about her and her courage was renewed.

On the next day she was quite well enough to travel, to Professor Delvil's surprise. They started on their long journey, and Prince Georges travelled for a long way in another part of the same train. He managed to receive one reassuring smile from Beryl, which comforted him, but her pallor filled him with alarm and anxiety.

MABEL COLLINS.

(To be continued.)

# THE ULTIMATE CERTAINTY.

No man can assent to the thought that he is not, for in the fact of thinking he perceives that he is -S. Thomas Aquinas.

A certainty greater than that which any reasoning can yield has to be recognised at the outset of all reasoning—Herbert Spencer.

None ever doubts, am I or am I not ?- Vacleaspati-Mishra.

"The best kind of prayer is the prayer of silence; and there are three silences, that of words, that of desires, and that of thought. In the last and highest the mind is a blank and God alone speaks to the soul."

Miguel de Molinos.

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# HAS THE WINTER-TIME OF THE THEOSOPHICAL SOCIETY COME?

THAT the Theosophical Society, as an organisation, is in a state of transition, will not be denied by many, especially those who have been associated with the movement during the past twenty years or more. Aside from the fact that our great teachers and leaders are being removed by death and other means, there is a growing element of agnosticism, inharmony and a disposition to criticise and dwell upon the mistakes and imperfections of those who have given us so much light and a vast amount of information of infinite value, which we could not have gotten any other way. We find in a Vedânța writer that, "The active workers, however good, still have a remnant of ignorance. When our nature has yet some impurities left, then alone can we work. The highest men are calm, silent and unknown. They are the men who really know the power of thought; they are sure that if they go into a cave, close the door and simply send out five thoughts and pass away, these five thoughts will live through eternity-will enter into some brain and raise up some man, who will give expression to these thoughts."

In what way has the Theosophical Society distinguished itself from other organisations, except that it has not run off after the golden calf? Has it not degenerated into a sect? Has not the letter and not the spirit ruled? The intellectual development has overshadowed all else, leaving no time to see and grasp the opportunities found at every hand to practise brotherhood, and do the necessary work, while waiting for the millennium, when all shall reach the summit of the mountain of light. If we may be allowed to coin a word, has not the organisation become Theosofied?

Our first great teacher, H. P. Blavatsky, said; "The aims of the Society are several, but the most important are those which are likely to lead to the relief of human suffering under any or every form, moral as well as physical. A true Theosophist must put in practice the loftiest ideal; must strive to realise his unity with the whole of humanity and work ceaselessly for others." Again she says: "During the last quarter of every century there is an outpouring and upheaval of spirituality, when an attempt is made by the

Masters to help on the spiritual progress of humanity in a marked and definite way." Also: "If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organised, live and healthy body when the time comes for the effort of the twentieth century.

"All our members have been born and bred in some creed or religion; all are more or less of their generation, both physically and mentally; and consequently their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such bias, or at least taught to recognise it instantly, and avoid being led away by it, the result will be that the Society will drift off on some sand-bank of thought or another, and there remain, a stranded carcass, to moulder. . ."

Now, it remains to be seen whether there are enough of her followers who have sufficiently caught the spirit of the teaching to carry on the Society on a broad basis—one of applied Theosophy—to fit the advancement of the race, to meet the needs and methods of the age, and tide it over the gap to the new Dispensation.

We have received from the Theosophical literature much of priceless value in the way of a working basis for character-building and all-round self-improvement, fitting us to work for others without seeking to develop occult powers for our own selfish ends (as many are doing).

It is also timely and well for us to note the significance of what Abbas Effendi, the Master of Bahāism, has to say on this line: "It is your sufferings and your faith in God which have brought you to the true spiritual insight. What you call yourself is of no consequence." Further: "All great Revelators of truth have their four seasons. The cycle of every Prophet has its period of spring, of summer, of autumn and winter. One or two hundred years after the Centre, the Revelator, has left the earth, the believers, no longer receiving the light from the great Sun, gradually lose their position and their faith becomes weaker, their power lessens, until the animal nature again regains the upper hand and it is the night-time of their existence, until another Sun appears to give new life and light to all souls whose desire is to work for their God. So it is at this time; this is the spring-time, and therefore, we must expect to look for a great and rapid growth of the souls, and a development in every

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way such as would not happen at another time, because this is the spring-time."

Having already invited criticism from those wedded to the Society, we will go further, taking refuge in the fact that exceptions prove the rule, and affirm that there are some of us who have not been "born and bred in some creed or religion," and who refuse to "drift off on some sand-bank of thought." We feel that we must obey the irresistible force impelling us to come out of the closet of book-lore, take what light we have found from under the cloak of organisation, and use it to give light to the procession of struggling humanity, making it a live, active force, simplified and on broader outlines.

FRANCES KERSHNER WALDEN.

# FOOD AND THE MAN.

(Concluded from p. 508).

DDITIONAL testimony in abundance could be brought forward to strengthen the assertion that flesh-eating is conducive to disease; on the other hand what has food-reform to show by way of result on the physical plane? Apart from the immunity from diseases which afflict flesh-eaters, note the splendid record of the Japanese in their Manchurian campaign. To all intents and purposes the Japanese soldiers may be termed "food-reformers." They fought in all extremes of climate, most severe cold, many degrees below zero, in the biting winds which prevailed, in scorching heat, during periods of drought, and in damp, muggy weather, wading in mud up to their waists at times. They made long, forced marches and often, instead of resting thereafter, they followed up the enemy, gave battle and defeated him. Not a bad record for food-reform. Nearer home we have food-reform athletes. Eustace Miles has managed to win championships in tennis and racquets on a fleshless diet; Karl Mann, in May 1902, won the Dresden to Berlin International Walking Race (125 miles) in amateur record time, and the first six arrivals were all vegetarians. George A. Olley has broken over 200 records and has twice won the Carwardine Cup and the Dibble Shield in cycling. He did it all on a reformed diet, excluding flesh

foods, and a score of other noteworthy performances could be given. Then take into consideration the fact that the hardiest soldiers in our army are to be found in the Highland regiments, men brought up mainly on oatmeal and vegetables; the proverbial wit and brightness of the peasantry on the West Coast of Ireland, subsisting largely on potatoes; and the sturdy peasantry of many other lands, for the most part supporting life on a vegetable diet, and it will be found difficult to resist the idea that food-reform spells improved physical health.

That it may not do so for all is evidenced by the "food-reform failures," if it be not uncharitable to term them so. Within the ranks of the Theosophical Society we know of many who have tried food-reform, and who have been compelled to return to flesh foods on account of physical breakdown, or threatened breakdown; but is not this, perhaps, largely a matter of the procedure adopted? Led to adopt a fleshless diet on other than hygienic grounds, is it not possible that the course followed has not been a wise one? We have been flesh-eaters for generations. Can we revert instantaneously to a fleshless diet? Common sense indicates that we cannot, and points out the proper course—that of reducing one's consumption of meat, rejecting the coarser kinds, proceeding from beef to mutton and mutton to fowl, and then to fish, and finally to a diet from which all flesh foods are excluded. Slowly, but surely, in this manner a good trial will be given to food-reform, and if it were adopted, we might hear of few failures. None, the less essential is it also that the diet-food-reform diet-shall be carefully chosen, so that one gets the proper amount of flesh-forming and heat-producing material. To live at random as a foodreformer may well be fatal; but wisdom, exercised in the selection of our daily food, must achieve a beneficent result in the end, and in this manner physical peculiarities, heredity's bequests, may be overcome, and ill-health karma on the physical plane worked out to some extent.

On physical grounds the case for food-reform is a very strong one indeed, and it is certainly next to impossible for those who claim to be progressive to be hostile to the movement. Flesh-foods, with their vastly over-rated nutritive qualities, have been so thoroughly exposed and the tissue-building properties of fruit, nuts, vegetables and cereals have been accorded such prominence, that no longer can the "food-reformer" be subjected to the taunts and sneers which were once his portion; the wisdom which dictated his course is now admitted, and only those whose desires are firmly centred in the flesh-pots regard him in the light of an enemy.

Taking for granted, then, that food-reform produces a good result on the physical plane, how are the higher planes affected? On moral grounds there can be little defence of the slaughter of animals to pander to the appetite of man-slaughter carried out so often in such barbarous fashion, as only those know who have witnessed itnor of the general sufferings of the animals bred for human consumption, the stuffing for 'shows,' the horrors of the South American and the Irish cattle boats, too loathsome for one to give in detail and calculated to debase body, soul, and spirit of those who perpetrate them. And the ghastly work of slaughtering keeps in a most degraded state thousands of men of all nations, and directly contributes to the diffusion of the blood lust amongst the whole of mankind. It cannot be right for one to do aught which tends to keep down one's fellow man-his karma, it may be, to slaughter animals for a living, ever in the reek and stench of blood and offal; our dharma it is to work for his release, not to render his slavery the more secure.

And the actual moral effect of flesh-foods on the astral body? By partaking thereof one imbibes into one's system coarse kamic or astral atoms, which serve as splendid fuel for the coarsest desires of one's nature. Not only is the matter of the physical body coarse, as one may observe for one's self in the case of all who eat meat in any large quantities, but the astral matter is similarly affected, and the vibrations of the matter of both bodies are, of course, slow, rendering one impervious, or in danger of becoming so, to higher vibrations. is the great danger likely to accrue from flesh-feeding, one avoided by reforming the diet and excluding flesh-foods; it should appeal to all Theosophists. It may be said, by way of argument, that the mind is superior to the body, and that a pure body does not, of necessity, mean a pure mind; but granted that one is endeavoring to purify the mind, is it not a stultifying process to adhere to a coarse diet, thereby giving the animal nature abundant sustenance, whilst depriving the higher vehicles of nutrition? It savors vastly of

putting money into one's pocket with one hand and taking it out with the other, and expecting to grow rich by doing so. By way of proof one might mention the case of a man who, ten years ago, was leading an ordinary life, living on ordinary fare, with unsatisfactory health and enfeebled will-power. He was a man of some aspirations, which did not find adequate expression, and at this time he was emanating dark green and grey rays from his person. A few years afterwards he had materially changed his mode of living, and had become a more refined feeder and a more refined thinker, and the rays which he now threw off were a rosy red lined with grey, the grey disappearing as his anxieties decreased.\* Another moral aspect of the question may be presented by referring to the wellknown stimulating properties of flesh-foods. One stimulant leads to desire for another, and a stronger one; hence the craving for intoxicants with flesh-eaters is very strong, whilst amongst those who eschew flesh-foods it disappears. The only successful treatment of inebriates up to date has been that of 'food-reform.' The fact, then, must not be lost sight of that 'food-reform' is likely to prove a most powerful factor in the abolition of the 'drink' curse. Of course, it does not follow that all who partake of flesh-foods are bound to drink intoxicants. Those who are highly developed will have no difficulty in suppressing the inclination; indeed, with them the inclination may never arise, but what of the undeveloped, those who have little will-power. Karma? Yes; but, again, whose dharma is it to help them? True, as Theosophists we know that evil passions must have their play; that desire, mad desire, stimulates to action, and so produces a beneficial result; but we also know, as Theosophists, that it is our duty to help our lowly brethren by directing that current of passion along a higher level. 'Drink' is not the only curse of the present generation; there are many, many other curses, alas! but with the majority, a coarser. unrefined diet is at the bottom of each and every one, for those who are content to feed like brutes are content to do many other things which brutes alone would do, and an improvement in physical surroundings means an improvement on higher planes. Morally speaking, then, the case for "food-reform" is yet stronger.

<sup>\*</sup> J. Stenson Hookes, M.D : " Effects of a Refined Diet.

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In its relation to the mental plane, food-reform touches Theosophy even more closely. In order to enter the highest realms of thought, we know that the purification of one's diet is most essential. All the Rshis taught it and ever amongst the Great Ones it was insisted on. If They ever broke the law, it was for a purpose unknown to us, but the wisdom of which we cannot question, as, perhaps, in the case of Jesus the Christ, -and They were strong, but we are weak! So it comes that every cheld who would penetrate the arcana and partake of the knowledge which is life immortal must reject all elements that are not sattvic; must forego all that contributes to the flame of desire. The path may be trod in earnest and much progress made before such restrictions are imposed (by one's self); but the time comes to all alike in the end. And therein, surely, we have the answer as to what should be the attitude of Theosophy on this great question of food-reform; for how shall we be otherwise than charitably-disposed towards a doctrine the truth of which we must, perforce, evidence at some future stage of our career, by our adoption of it, in its highest aspect, though now we do not appreciate the necessity? Admitting the great value of the movement, it would be well if we sought to aid it as a means to an end, for to encourage all that tends to uplift humanity must be, ever, the duty of Theosophists. As 'pioneers' it would ill become us to scoff at innovation, even in the matter of diet, however we may affect to spurn the material side of things. We exist on a physical plane; physical matter enters into our constitution and forms much of our environment. Ignore it we cannot, transcend it we can, and by shaping it to a higher purpose. To do this ourselves, and to aid others to do so after what fashion we feel to be the best, is our duty.

EDWARD E. LONG.

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#### INDIA'S HOPE.

(Concluded from p. 503.)

7 ITH such a hoary philosophy at her own door, coupled with the intellectual culture of Europe, the college at Benares is certainly destined to work a new departure in the career of India; and though much yet remains to be done, what has already been achieved gives tokens of a bright and hopeful future. It is the fashion of the day to effect a divorce between science and religion which bodes no good to the human race; it is in this college that an attempt has been made to uplift man in his higher career by a helpful fusion of the two. Human salvation, by their happy combination, is realised here. If the college is guided by tactful and energetic hands as it has hitherto been, India's gain will be certain. By its efficiency India will retrieve what she has lost of her ancient prestige; that is, she will once more commence to live religion in spirit and not merely in letter as heretofore. Whether the tone of the English Theosophist, who said, at the time of the inauguration of the college, that Mrs. Besant would have been more justified in starting a regiment of Indian Brâhmanas than the Central Hindû College, was serious or light, cannot be now decided; but it goes without saying, after an experience of a few years, that she who first called it into existence had a better prevision of what India really wanted than he who posed himself as her critic.

To those who have been anxiously watching the progress of the Central Hindû College, as indissolubly mixed with the inner growth of India, as the bulwark of her coming greatness, there has come the satisfaction that already in several towns similar institutions are coming into existence to give her children what they really stand in need of. They are not meant to westernise the Hindû, who should be a Hindû with the mental push and dare of the West; he must be an Eastern at heart, though equipped as a Western in his exterior. In him shall the savant and the saint be harmoniously blended; his head will be crammed full of the studies of Kants and Hegels, but his heart will be saturated with the sublime mysteries of Shrî Kṛṣḥṇa and Veḍa Vyâsa. India's debt to Mrs. Besant is great, and the proper method of repaying her is to carry out her plans, when

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she is no more with us, on the lines so successfully laid down by her.

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To me it appears that within a generation, when Hindû society is sufficiently leavened by the refined and reformed thoughts of eminent students of the college, the future builders of India, many of the social discrepancies and disabilities she at present labors under will set themselves right. India will then grow from within, and her exterior will correspond to her interior. Her very conservatism, that has told so heavily upon her, will give way to a better state of affairs. The intellectual health of a people does not live in stagnation, but in making themselves amenable to altered circumstances and improved surroundings.

With a singular foresight, a girls' school (conducted on lines laid down for the boys' college) which chiefly aims to produce in them the true motherhood, consecrated in the Râmâyana and the Mâhâbhârața, and to give a type of children who can ennoble India by their selfless deeds, now exists to strengthen the inner development of Indian youths. Thus the college and school will mutually benefit each other; good educated mothers will bring forth sacrificing sons, while healthy, well-trained boys, bred in the sacred literature of their motherland and the matter-of-fact sciences of the West, will make a most desirable change in her present condition. An Indian mother is essentially an indigenous product of India, differing from all other mothers of the globe. Here, in the white heat of devotion and fervent admiration of the blessings of Nature to man, God in His physical relationship holds the same place to His children that the mother does in her family circle. So intense is the ardor of the Hindû to annihilate the distance between himself and his Maker, that he addresses Him in his prayers as his darling mother. At Punderpore, the God Vithoba, in devotional hymns, is addressed as Vithal Mâvali. Shiva is the mother of mankind, in whose infinite bosom all seek peace and rest from the troubles and miseries of life. This psychological aspect of religion goes to prove how realistic God is in India, not the sort of a personage to be revered once a week and then to be put by on the shelf during the other days, when fleeting concerns of life are to take His place. God in the world to come and the mother here below are the two ideals of Hindû worship. We

all know too well the extreme obedience and veneration of Shrî Râma to his father, when the whole empire was deprived of him at the instigation of His step-mother. Thus we know that the Indian has such an inordinate love for his mother; but when that mother shall be well-read in the Shâstras, and her mind stored with the stories of the moral heroism of a Sâviṭri, a Sîṭâ or a Damayanṭî, what a wonderful impetus it will give to the creation of noble sons to conjure their land once more to its former greatness; for good and educated mothers mean good and educated sons, and good and educated sons are the pioneers of the prosperity and growth of their country.

Judging from the present needs of the people of this country, it is most important to bring the girls' school, which is still in its infancy, up to as great an efficiency as that of the college; for India's greatness is inextricably interwoven with the well-being and development of her daughters. Of high examples, there is quite a museum in her great epics, which will give great impetus to the virtues of boys and girls; and you must know that India has not to begin afresh, but she has only to resume her glorious career where she last left it. Her past is already resplendent; what we want is to put the future in tune with it. All real growth, the building from within, is a mere question of time, and it will surely take some time before any remarkable result can be obtained, which can show a decided change for the better in the internal development of India. The watchword of her reform is, to bring up her children of both sexes in western knowledge, wedded to the spiritual devotion of the East. To Theosophy and the Theosophical Society this movement owes its existence; but a generation ago it would have been impracticable or might have been deemed a fad or the sentiment of a visionary. Results justify the present mode of training the head and heart of India by one who has herself profited by the head-learning of the West and the heart-culture of the East.

This is a practical proof of how Theosophy builds a man in the three Lokas, where his normal consciousness vibrates in three different modes. The students of this college will be physically strong, and well-built, well-developed, mentally. They will be well-informed and solid thinkers, free from superstition and scepticism, the two unproductive negative extremes of human atrophy; while spiritually they will be the light and life to leaven and to knead mankind into its divine immortality. There is a certain thing for a certain time, and there is a certain time for a certain thing: the college will serve the crying need of the land it is intended to profit; and let us fervently pray that it may be the nursery of heroism, moral, mental, and spiritual, for her sons. Religious sectarianism, irrational orthodoxy and red-tape ism will have their last knells tolled in its four walls, and Sanâṭana Dharma will be as expansive and all-embracing, as it truly once was in the glorious days of the Rajarshis and Brahmarshis of India. Her's shall be a glorious future, if she consults her own interest in making the most of this heaven-sent institute, in which her conservatism and lethargy will meet a natural death, restoring to her the place of honor in the great roll of civilised nations, not civilised in the sense of owning large territories and commanding a heavy purse, but civilised to lead others to the path of righteousness, that openeth the golden gates of the Kingdom of Heaven.

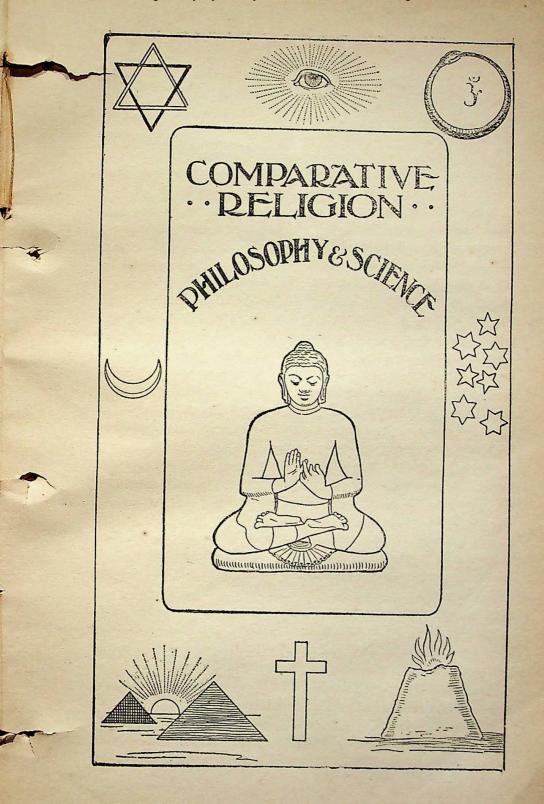
The achievements of the Theosophical Society all over the globe are many and various; in each country it has opened out a special field for the activity of its members, suited to their needs and tastes: thus in some of the western cities, the light it has shed upon the hidden and the really valuable side of Christianity is of special importance; the educational impulse it has imparted to Buddhism is a significant feature of Theosophy in Ceylon; while nearer home in India, the Benares College is a remarkable feat to illustrate how the brilliant head-learning of the West can be welded into the spiritual insight of the East. Wherever the colors of Theosophy are allowed to fly over the battlements of the human mind, the enemies of human progress-ignorance and darkness-have to beat a sure retreat. Though much has been done by Theosophy, much more remains to be done. Its mission is as wide as the heavens overhead, and there is not a single human being who cannot be said to be better and wiser for having entered its fold. In Hinduism, which is not called after the name of a Prophet or a Saviour, like other religions of the world, there is a treasure house, so to say, of the most lucid thoughts and experiences of a long succession of Sages and Initiates. It has one remarkable trait which distinguishes it from the other faiths of the world, which adds much to its practicality; and it is on account of this that it holds a peculiar method of

spiritual culture for every calibre of human mind. Many are its aspects and various its methods of developing the embryonic faculties of its votaries. Combined with the experimental sciences of Europe, it will work wonders for the Aryan race; its possibilities will be inexhaustible, and its powers will be elevating and all-covering.

When, within all colleges, western Science and eastern Religion will hold their respective sways over the youthful minds, better days will dawn for India, and many of her social disabilities will be things of the past, much to her own advantage and to that of others who come in contact with her. With all these cheerful prospects before us, and with our past experience, it is high time for well wishers of India to strengthen the hands of those who are upholding its interests; to train up their boys and girls on the lines laid down; and we will proceed a step further, and say that even at home, West and East must clasp hands to make science and religion complimentary to each other; to unite the vibrations of the heart to those of the head and those of the head to the heart. This is the only hope India has, from which will sprout forth her coming greatness. Let this hope grow more and more; even so shall her children reproduce the spiritual achievements of the ancient Rshis who have left such an ineffable past, the like of which nowhere in the world is to be found. There should not be sweeping evolutionary changes in a country which is so preeminently conservative, notably in her orthodoxy; slow and imperceptible changes are more to be advocated than anything on the radical lines of the West, which she never will and never can face.

Examine the college from any point of view you like, from within and without, and it shows indications that it will meet all the needs of the children of the soil. No one can be a well-wisher of India, unless he wishes God-speed to the Benares College. It holds in its hands a panacea for removing and rectifying all the shortcomings she has labored under during the last ten centuries. We shall conclude with the Scotch proverb: "When night is hext, day is next;" the blackest hours of night do promise the speedy advent of dawn. So be it!

SEEKER.



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1908.]

### LETTERS FROM A SÛFÎ TEACHER.

(Continued from p. 516.)

VIII.

LIGHTS.

When the mirror of the Heart is cleansed of impurities, it becomes capable of reflecting the supersensuous lights. They appear in the beginning as flashes but gain in power and volume as the heart becomes purer-manifesting (gradually) as the lamp, the flame, the stars, the moon, and the sun. The forms of flashes arise from ablutions and prayers . . .; those of the lamp, the flame and the stars, from the partial purity of the heart; that of the full moon, from its perfect purity; that of the sun, from the Soul reflecting its glory in the perfectly purified heart. A time comes when (the inner light) is a thousand times more luminous than the (external) sun. If (the visions of) the sun and moon are simultaneous the latter signifies the heart reflecting the light of the Soul, the former the Soul itself. The light of the Soul is formless, but is seen behind a veil distorting the idea into the form of the sun.

Sometimes the Light of the Divine Attributes may cast its reflection in the mirror of the heart according to the purity of the latter . . . This Light distinguishes itself by a feeling of bliss in the heart, which shows that it comes from God and not from others. It is hard to describe this bliss. It is said, that the Light of the Constructive attributes is illuminative, but not scorching; that of the Disintegrating attributes is scorching but not illuminative. This is beyond the comprehension of intellect. Sometimes when the purity of the heart is complete, the seer sees the True One within him if he looks within: the True One without him, if he looks to the universe. When the Divine Light is reflected in the light of the soul, the vision gives bliss. When the Divine Light shines without the media of the soul and the heart, the vision manifests formlessness and infinity, uniqueness and harmony, the basis of support and existence. Here there is neither rising nor setting, neither right nor left, neither up nor down, neither space nor time, neither far nor

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near, neither night nor day, neither heaven nor earth. Here the pen breaks, the tongue falters, intellect sinks into nothingness, intelligence and knowledge miss the way in the wilderness of amazement (Letter 12).

IX.

#### THE UNVEILING OF THE SUPERSENSUOUS.

The essence of the unveiling lies in coming out of the veils. The seer perceives things not perceived by him before. The "veils" mean hindrances keeping one back from the perfect vision of the Divine Beauty, and consist of the various worlds-according to some, 18,000 in number, according to others 80,600-all present in the constitution of man. Man has an eye, correlated to each world, with which he observes that world during the unveiling. These worlds are included under a two-fold division: Light and Darkness; Heaven and Earth; Invisible and Visible; or Spiritual and Physical, each pair expressing the same sense in different words . . . when a sincere pilgrim, impelled by his aspiration, turns from the lower nature to follow the Law, and begins to tread the Path under the protection of a Teacher, he unfolds an eye for each of the veils uplifted by him, enabling him to observe the conditions of the world before him. First, he unfolds the eye of intellect and comprehends the intellectual mysteries to the extent of the uplifting of the veil. This is called the Intellectual unveiling and should not be depended on. Most of the philosophers are at this stage and take it as the final goal. This stage transcended, the sincere pilgrim comes to unveil the heart and perceives various lights. This is called the Perceptional unveiling. Next, he unveils the secrets, called the Inspirational unveiling; and the mysteries of creation and existence are revealed to him. Next, he unveils the Soul, called the Spiritual unveiling, and he can now view Heaven and Hell, and communicate with the Angels. When the soul is completely cleansed of earthly impurities, and is thoroughly pure, he unveils Infinity and is privileged to gaze at the circle of eternity, to comprehend instantly the Past and the Future, getting rid of the limitations of Space and Time, . . . to see both fore and aft . . . to read hearts, know events, and tread on water, fire, and air. Such

miracles are not to be relied on . . . Next is the *Innermost unveiling*, enabling the pilgrim to enter the plane of the Divine Attributes . . . The Innermost is the bridge between the Divine Attributes and the plane of the Soul, enabling the Soul to experience the Divine vision, and reflect the Divine character. This is called the *Unveiling of the Divine Attributes*. During this stage, the disciple unfolds esoteric knowledge, revelation from God, His vision, His bliss, real absorption, real existence, or unity—according as he unveils the Divine Attributes of intelligence, audition, sight, construction, disintegration, stability, or oneness. Similarly one may think of other qualities.

(The last two extracts facilty refer to the following Sufi classification of the human constitution:—

- 1. The Body (Tan), the brain-consciousness, or intellect, correlated to the physical place  $(N\hat{a}s\hat{u}t)$ .
- 2. The Heart (Dil), the desires and the lower mind, correlated to the astral and the lower mental planes ( $Malak\hat{u}t$ ).
- 3. The Soul (Rih), the higher mind, the Ego, correlated to the higher mental plane (Fabarit).
- 4. The Spirit (Sirr or the Mystery), correlated to the spiritual planes (Lâhût). (Letter 13.)

#### XI.

#### DREAMS.

First, a pilgrim passing through the earthly qualities, sees in his dreams heights and depths, streets and wells, gloomy and deserted sites, waters and mountains. Secondly, passing through the watery qualities, he sees greens and pastures, trees and sown fields, rivers and springs. Thirdly, passing through the airy qualities, he sees himself walking or flying in the air, going up the heights. Fourthly, passing through the fiery qualities, he sees lamps and flames. Fifthly, passing through the etheric, he finds himself walking or flying over the heavens, going from one heaven to another, sees the rolling of the sky, and the angels. Sixthly, passing through the starry region, he sees the stars, the sun and the moon. Seventhly, passing through the animal qualities, he sees the corresponding animals. If he finds himself prevailing over an animal, it indicates his conquest over the corresponding quality. If he finds

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himself overcome by an animal, it denotes the predominance of the corresponding quality, and he should guard himself against it.

The pilgrim has to pass through thousands of worlds, and in each world he perceives visions, and experiences difficulties peculiar to it.

O brother, the soul is for the Goal: it should boldly cry out—
"I should either cease to live or reach the goal." (Letter 16.)

#### XV.

#### SEEKING THE PATH.

The aspiration of the seeker should be such that, if offered this world with its pleasures, the next with its heaven, and the universe with its sufferings, he should leave the world and its pleasures for the profane, the next world and its heaven for the faithful, and choose the sufferings for himself. He turns from the lawful in order to avoid heaven, in the same way as common people turn from the unlawful to avoid hell. He seeks the Master and His vision in the same way as worldly men seek ease and wealth. The latter seek increase in all their works; he seeks the One alone in all. If given anything, he gives it away: if not given, he is content. The marks of the seeker are as follows: He is happy if he does not get the desired object, so that he may be liberated from all bonds; he opposes the desire-nature so much, that he would not gratify its craving, even if it cried therefor for seventy years; he is so harmonised with God that ease and uneasiness, a boon and a curse, admission and rejection are the same to him; he is too resigned to beg for anything either from God or from the world; his asceticism keeps him as fully satisfied with his little all-a garment or a blanket-as others might be with the whole world . . . He vigilantly melts his desire-nature in the furnace of asceticism and does not think of anything save the True One. He sees Him on the right and on the left, sitting and standing. Such a seeker is called the Divine Seer. He attaches no importance to the sovereignty of earth or of heaven. His body becomes emaciated by devotional aspirations, while his heart is cheered with Divine Blessedness. Thoughts of wife and children, of this world and the next, do not occupy his heart. Though his body be on earth, his soul is with God: though here, he has

already been there, reached the goal, and seen the Beloved with his inner eye.

This stage can be reached only under the protection of a Perfect Teacher, the Path safely trodden under His supervision only . . . It is indispensable for a disciple to put off his desires and protests, and place himself before the Teacher as a dead body before the washer of the dead, so that He may deal with him as He likes.

Virtue and vice have their uses and evils: often a virtue throws one the farther from God, and a vice leads one the nearer to Him... The virtue that begins in peace and ends in pride throws one the farther from God: the vice that begins in fear and ends in repentance leads one the nearer to Him (Letter 23).

#### XVII.

Religion (Sharîat), the Path (Tarîqat), and Truth (Haqîqat).
Religion is a way laid down by a prophet for his followers, with
the help of God. All prophets equally call the attention of men to
monotheism and service. So there is but one Religion, one appeal,
and one God. Their teachings cannot be contradictory, as they
are based on Divine inspiration: the difference is merely verbal and,
formal, but there is no difference in the essentials. They are the
(spiritual) physicians of humanity, and have prescribed religions for
their respective followers, according to their needs. Religion consists of a series of injunctions and prohibitions, and deals with
monotheism, bodily purification, prayers, fasts, pilgrimage, the holy
war, charity, and so on.

The *Path* is based on religion, and consists in seeking the essence of the forms (dealt with by religion), investigating them, purifying the heart, and cleansing the moral nature of impurities such as hypocrisy, avarice, cruelty, polytheism, and so on. Religion deals with external conduct and bodily purification; the Path deals with the inner purification.

Religion is the soundness of external purification: *Truth* is the soundness of the inner condition. The one is liable to alterations, is the work of man and can be acquired; the other is immutable, the same from the time of Adam to the end of the world, and is the Divine Grace. The one is like matter or the body: the other is like spirit or the soul (*Letters* 25 and 26).

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[A higher stage is simply mentioned in Fawåed-i-Ruknî as Mårafat (the Divine knowledge), without any detailed explanation. Thus, Shariat corresponds to the exoteric religion of any given nation; Tarîqat to the Lesser Mysteries of the ancient western mystic, or the Probationary Path of the eastern mystic; Haqîqat to the Greater Mysteries of the ancient western mystic, or the Path Proper of the eastern mystic; Mårfat to the stage of the Perfect Man or the Master.]

BAIJNATH SINGH, Translator.

### NOTES ON THE SCIENCE OF THE EMOTIONS.

[The Science of the Emotions is one of the most enthralling of studies, and any capable exposition of it is welcome. Bhagavan Das' fine book on the subject has been widely circulated, and it will probably be in the hands of many of our readers. These "Notes" are inspired by it, but have their own independent value. – Ed.]

THE life of the mind consists of a constant flow of response to its constantly changing environment, immediately cognized or remembered. Such reactions, modes of the mind, or chittavrttayah, as they are called in the Yoga books, are analysable into three phases; a cognitive, an appetitive, and an active. The cognitive phase of a mental reaction is the perception of an object, actual or remembered. The appetitive phase is the attraction or aversion to such object. The phase of action, or conation, is the flow of the mind (or of nerve currents) towards muscles, both voluntary and involuntary, the muscles whose contractions produce vaso-motor effects, facial expression and also motion. These three phases constitute the reaction of the mind to any particular environment. These three phases are usually treated as three different units which by their union constitute mental action; or as three powers or faculties-Tñana Shakţi, Ichchha Shakţi, Idriya Shakţi-that make up the mind.

But perception, desire and action are but abstractions from our mode of mind; for each of these involves the others. There is no perception but some desire is bound up with it; and both are associated with the flow of mind (or nerve currents) to various muscles. We can analyse these three phases of any mental state for purposes of psychological study, just as we resolve motion in any one direction into two components along two directions at right angles to each other for convenience of mathematical investigation, but they are not separate units as are the atoms that combine to form a molecule. The only reality of experience on which all psychology rests is a series of psychoses or mental states, the unceasing flow of chittavrttayah in a never-ending processsion in response to its environment, with reference to which the mind has evolved. Prof. James has so far broken from the association-psychology as to recognise that perception does not involve "a fusion of separate sensations or ideas." He realises that "the thing perceived is the object of a unique state of thought" (Text-book of Psychology, p. 313). But this does not go far enough. Each state of the mind is a whole, and not a fusion of a perceptionelement, a desire-element and a motor-element. The mind is a unity and not a synthesis, and as it is revealed to consciousness, it is not a coalescence of different elements. It is not as if an image perceived imported a force of desire and moved the mind in a definite direction, though we do abstract these different phases of mental activity and erect them into general concepts. The Naiyâyikas of India hold the manas to be anu, atomic, and the great truth implied in this is that the mind is not a compound, and every mental state is hence a unit, and not made up of different entities called perception, desire and action.

Now any psychosis such as we have described, any reaction of the mind to its environment, may or may not be accompanied by consciousness. Hamilton and Laycock, Carpenter, Binet, Fere and Myers, have recorded numerous observations of absolutely unconscious mental reactions of the most complicated type, involving even reasoning both under normal and pathological conditions.

This conclusively proves that consciousness is not a necessary factor of the life of the mind. As Indian philosophers of all schools maintained, the antahkarana (mind) is jada (unconscious) and the consciousness of the jîva is superadded to it when the jîva, as it were, sees the operation of the mind. Huxley described consciousness as an "epiphenomenon." If this is understood to mean that consciousness is extraneous to all mental action, it is in consonance with Hindû psychology; but the implication in the phrase that con-

sciousness is a particular phenomenon or appearance of matter, a product of material changes, is against all sound metaphysics. Consciousness belongs to the jîva, who is not matter in any sense of the term; and mental activity is independent of and uninfluenced by consciousness, though consciousness may accompany it. Hence the use of the phrase "state of consciousness" as synonymous with "state of mind" and the definition of psychology given by so many western philosophers as the "science of consciousness" or the "science of states of consciousness" is absurd. The idea of consciousness has to be completely eliminated from the definition of mind, though we do use consciousness to derive our knowledge of mental events in that portion of psychological investigation which is conducted by means of introspection.

Over and above the three phases of every state of mind already described and the consciousness that sometimes accompanies it, it is also characterised by a moreness or lessness, "a greater or lesser perfection" as Spinoza calls it, an expansion, Vikâsa, or contraction, Samkocha, according as the mental reaction to each circumstance of life is free and unrestricted or otherwise. This may be described as the tone of the mind at each moment of its life. When this is accompanied by the consciousness of the jîva, it is felt as pleasure or pain. Pleasure and pain, therefore, are the interpretations by consciousness of the general tone of the mind, at any given moment. Pleasure is the concomitant of mental and bodily dynamogeny, of the free outflow of energy; and pain, of the obstruction to such flow. Pleasure as pleasure and pain as pain are not factors of the mind; but the tone of the mind, its greater or lesser perfection, whether felt or not, according as consciousness shines or does not shine on it, is a constant character of all psychoses.

So far we have considered individual psychoses, states of mind, as particular reactions to individual states of its environment. But the mind of each man has relatively permanent tendencies, definite ways of reaction to the constantly recurring circumstances of life. Some of these tendencies are common to the whole race of man. The presence of a snake under the bed produces practically the same mental reaction in all men. These are touches that make the whole world kin. Other tendencies are common to certain classes of men. The sight of a beggar produces one kind

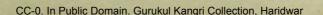
of reaction in those we call charitable and a different one in those we call hard-hearted. Others, again, are peculiar to one individual or to a few. A rose-flower on its stalk causes in one man the impulse to pluck it and munch it; in another to take it to his nostrils; whereas a third stands gazing at it and dreams of it as an angel dancing in the sun. These different ways in which minds respond to their environment are caused by the past history of the race and of the individual. This relative fixity of the modes of mental response to environment is generalised in Hindû philosophy under the concept of Tamas, which is one of the fundamental gunas of the antahkarana as of every other form of Prakṛṭi. But if all the modes of our mental activity are fixed once for all by heredity or by past history, the science of ethics would be impossible and the art of life meaningless. It is observed in the course of each man's life that his reactions to the same surroundings are not always the same. What with the hard knocks Nature gives all of us when we infringe her laws, and the feeble efforts we make or imagine we make towards self-culture, our responses to environment change; in a word, we are educable. This educability is due to Rajas, the second guna of Prakṛṭi, whereby the direction of motion always corresponds to that of the force acting,

In the above discussion we have carefully avoided the language of physiological psychology. It is certain that the mind, so far as we know, cannot act without a body; nor for the matter of that, is a body without a mind anything but an abstraction. A mind in a body is the ultimate fact of experience, and in introspective psychology-which must, as Prof. Hoffding points out in his Problems of Philosophy, set its problems to experimental psychology - we can neglect the consideration of the body; in other words, the body minus the mind is but an abstraction from experience, whereas the mind minus the body can perhaps be treated as a concrete fact; at least the concept " mind " partakes less of the unreality of an abstraction than the concept "body." Perceptions, desires and conations are all represented in the body by changes in nerve cells and nerve fibres, but psychology is chiefly concerned not with such nerve changes but with images perceived, with love and hate and conations, for psychology is not physiology and their methods are not the same.

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In recent years western philosoply has devoted a large part of its energies to discussing the relations of the mind and the body. The assumption behind the discussion, that either can influence the other, is false. Mind and body are both abstract concepts. It is legitimate to treat the mind as a complete cosmos, or the body as a complete cosmos; it is also legitimate to treat either as the phenomenon of an inscrutable noumenon; it is also legitmate to assume (as the Sankhya philosophy does) the noumenon behind mind and that behind body to be the same, because a noumenon is from its definition unknowable, and two unknowables may very well be one; but it is certainly absurd to assume that the mind can act on the body or the body can act on the mind. The one cannot be a vera causa in the world of the other, for each is explicitly excluded from the concept of the other. Leibnitz and Spinoza and, among moderns, Hoffding, have vigorously protested against assuming a causal relation between mind and body. "Bodies act as if (to suppose the impossible) there were no souls at all, and souls act as if there were no bodies, and yet both body and soul act as if the one were influencing the other" (Leibnitz Monadology, p. 81). "Body cannot determine mind to think, neither can mind determine body to motion or rest or any state different from these, if such there be" (Spinoza, Ethics, Pt. III., Prop. ii.). Hindû philosophy has avoided this fallacy of imagining the mind and the body as acting one on the other. It regards the world of mind as a cosmos of subtle matter following its own fixed laws; and the world of body as a cosmos of gross matter following its own fixed laws, the only point of community between them being that they are both jada, unconscious, prâkrți, material, characterised by the fundamental Gunas of Tamas, Rajas, and Sattv.s. The Atma is essentially of the nature of consciousness; he is the seer of the flux of mental and bodily states that constitute life Hence the illusion of Freewill -a mythical entity called will, directing the body-and the opposite error of materialism--the body causing changes in the states of the mind, are both absent in Hindû thought. Hence we speak not only of perceptions and desires as phases of states of mind, but speak of a third phase, that of action, conceived as the flow of mind to groups of muscles. Actual motion of the body or of parts thereof belongs to the body and can in physiology be spoken of as the



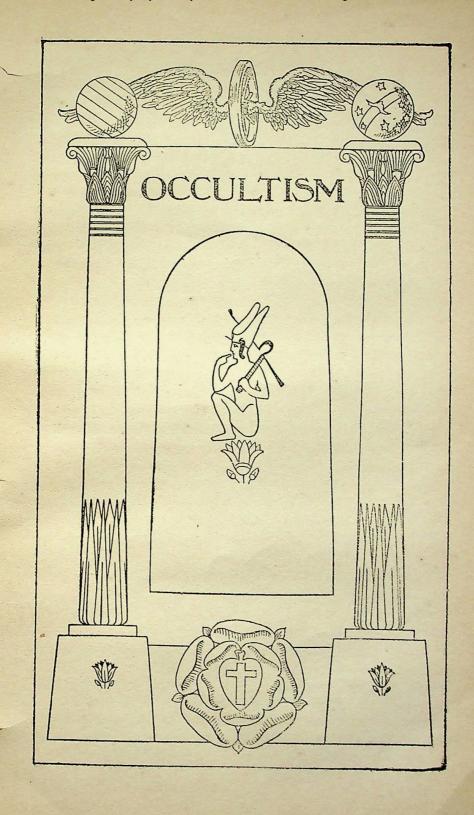
result of the flow of nerve force from the brain to the muscles) but is no portion of the psychosis concerned; though such motion is the only evidence to another mind of the mental action. I see a fruit on my table and seize it. Let us see how this fact appeals to various sciences. Physiological Psychology sees in it a current of energy flowing from the fruit to the brain through the eyes and returning as the energy of the motion of the hand. Introspective Psychology knows of one mental modification—illuminated by consciousness analysable into three phases, the image of the fruit, a desire for it and motion towards it. The science of ethics sees here a definite response to a particular environment.

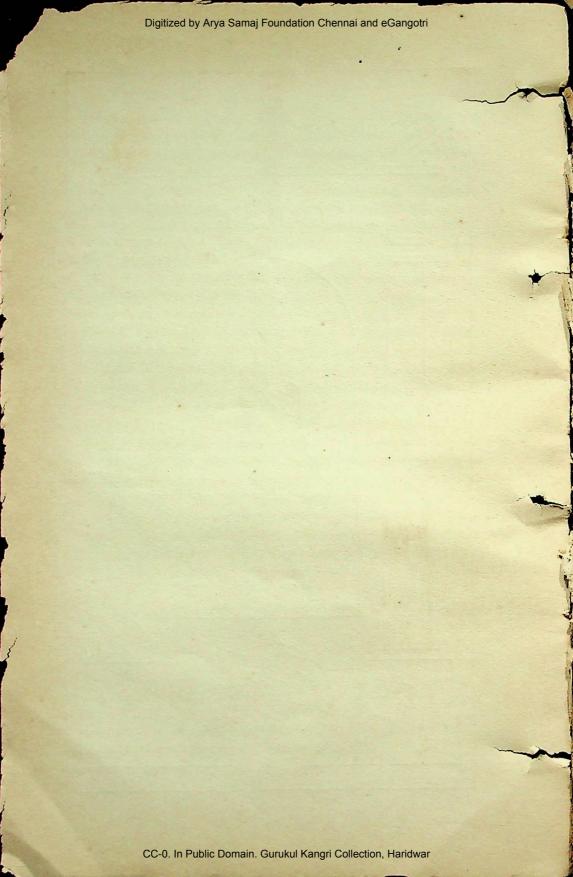
Having thus cleared the psychological ground, we can now attempt to define emotion. Professor James restricts the name emotion to what we have called the active phase of mental response to environment. "Particular perceptions certainly do produce widespread bodily effects by a sort of immediate influence, antecedent to the arousal of an emotion or emotional idea . . . Every one of the bodily changes, whatsoever it be, is felt, acutely or obscurely, the moment it occurs" (Textbook of Psychology, chap. xxiv). The defect of this concept of emotion is that it assumes that bodily changes bear a causal relation to mental changes. To quote Prof. Ribot: "there would be a great advantage in eliminating from the question, every notion of cause and effect, every relation of causality. . . No state of consciousness can be dissociated from its physical conditions; they constitute a natural whole, which must be studied as such." (Psychology of the Emotions, p. 112). Prof. James's definition of emotion has this further defect, of neglecting the desire-aspect, which is a constant factor of all mental states. In the absence of attraction or repulsion as between the mind and its environment, the idea of mental response and hence of mental life is inconceivable. Most other psychologists define emotion to be a coalescence of perception and desire which resides in the mind and impels the body to act. This concept militates against the fundamental experience of the unity of mind, or rather its atomicity, anutva as the Naiyâyika would put it. It moreover involves the fallacy of the action of the mind on the body. Others, again, have further confused the concept by counting pleasure and pain as factors of emotion. We have already pointed out that pleasure and pain are the interpretations by consciousness of the freedom or restriction of a mental action. To say that pleasure inclines the mind to act is only a popular form of speech; the fact is, the unrestricted flow of energy is pleasure; its restriction, pain. In the words of Dr. Stout: "Whatever conditions further and favour conation... yield pleasure. Whatever conditions obstruct conation... are sources of displeasure" (Manual of Psychology, p. 234).

The concept of emotion will become a valuable concept in Psychology and ethics if we restrict it to the relatively permanent lines of the response of the mind to its ever varying environment. Extraordinary mental reactions to special circumstances that are not likely to recur in a man's life are scarcely susceptible of scientific treatment and certainly count nothing in self-culture. Hence it is desirable to restrict emotion to the relatively permanent tendencies that are the outfit of every human being for his life career. The culmination of man's response to environment is the contraction of various groups of muscles. These are of two kinds: (1) those that only affect the body of the man, especially his face, and the muscular contractions whereof we call the expression of emotions; (2) those motions by which the man affects other objects around him. This we call behaviour. Here we must note that every immediate experience of objects, pratyaksha, and the conscious mental response thereto are repeated in memory innumerable times. Memory, Smrti, has been well defined in the Yoga Sútras to be "the not letting go of something experienced." This not letting go of pratyaksha, but frequent repetition of it, is the chief cause of certain lines of response becoming fixed as emotions. Nature draws the lines of the emotions on the mind, and memory ploughs them deep. These deep-seated tendencies of the human mind are classified as love and hate, egotistic or altruistic, but we must never forget that love and hate, egotism and altruism are but abstractions and not entities that can sway the mind this way or the other.

P. T. SRINIVASA IYENGAR.

(To be continued.)





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### OCCULT CHEMISTRY.

IV.

OCCULTUM was observed by us in 1895, and, finding that it was so light, and so simple in its composition, we thought that it might be helium, of which we were unable, at the time, to obtain a sample. When, however, helium itself came under observation in 1907, it proved to be quite different from the object before observed, so we dubbed the unrecognised object Occultum, until orthodox science shall find it and label it in proper fashion.

# OCCULTUM (Plate VI., 1, March).

We here meet the tetrahedron for the first time, with each angle occupied by a six-atomed group, the atoms arranged as on the end triangles of a prism. This form recurs very often, and was noted, last month, as seen in copper (Plate VI., 3); it revolves with extreme rapidity around its longitudinal axis, and looks like a pencil 'sharpened at both ends, or a cigar tapering at both ends; we habitually spoke of it as 'the cigar.' It appears to be strongly coherent, for, as will be seen below, its six atoms remain attached to each other as meta-compounds, and even when divided into two triplets as hyper-compounds, they revolve round each other.

Above the tetrahedron is a balloon-shaped figure, apparently drawn into shape by the attraction of the tetrahedron. The body below the tetrahedron looks like a coil of rope, and contains fifteen atoms; they are arranged on a slanting disk in a flat ring, and the force goes in at the top of one atom, and out of the bottom of it into the top of the next, and so on, making a closed circuit. The two little spheres, each containing a triplet, are like fill-up paragraphs to a compositor—they seem to be kept standing, and popped in where wanted. The sphere marked x is a proto-compound, the balloon when set free.

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As was noted under gold (p. 541 March), sixteen occultumbodies, re-arranged, make up the connecting rod in gold:—

| OCCULTUM;  | Tetrahedron<br>Balloon<br>Triplets<br>Rope-Circle |      |        | 24<br>9<br>6<br>15 |
|--|---|------|--------|--------------------|
|  |   | Tota | al     | 54                 |
| Atomic Weight Number Weight 54  Number Weight 54 |   | No   | ot kno | own<br>3           |

### DISSOCIATION OF ATOMS.

Before proceeding to the study of other chemical atoms, as to their general internal arrangements, it is desirable to follow out, in those already shown, the way in which these atoms break up into simpler forms, yielding successively what we have called proto, meta, and hyper-compounds. It is naturally easier to follow these in the simpler atoms than in the more complex, and if the earlier dissociations are shown, the latter can be more readily and more intelligibly described.

The first thing that happens on removing a gaseous atom from its 'hole' (see p. 356, January) or encircling 'wall,' is that the contained bodies are set free, and, evidently released from tremendous pressure, assume spherical or ovoid forms, the atoms within each re-arranging themselves, more or less, within the new 'hole' or 'wall.' The figures are, of course, three-dimensional, and often remind one of crystals; tetrahedral, octagonal, and other like forms being of constant occurrence. In the diagrams of the proto-compounds, the constituent atoms are shown by dots. In the diagrams of the meta-compounds the dot becomes a heart, in order to show the resultants of the lines of force. In the diagrams of the hyper-compounds the same plan is followed. The letters a, b, c, etc., enable the student to follow the breaking up of each group through its successive stages.

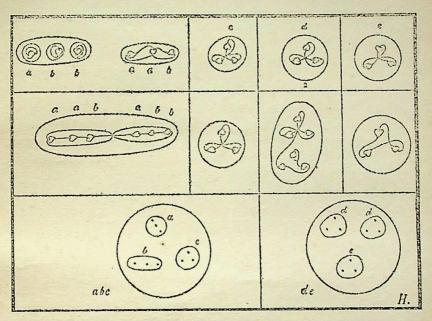
## HYDROGEN (Plate V., 1, March).

The six bodies contained in the gaseous atom instantaneously re-arrange themselves within two spheres; the two linear triplets unite with one triangular triplet, holding to each other relative posi-

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tions which, if connected by three right lines, would form a triangle with a triplet at each angle; the remaining three triangular triplets



similarly arrange themselves in the second sphere. These form the proto-compounds of hydrogen.

In the dissociation of these, each group breaks up into two, the two linear triplets joining each other and setting free their triangular comrade, while two of the triangular triplets similarly remain together, casting out the third, so that hydrogen yields four meta-compounds.

In the hyper-condition, the connexion between the double triplets is broken, and they become four independent groups, two like ix, in the hyper-types (p. 854, January),\* and two remaining linear, but re-arranging their internal relations; the two remaining groups break up into two pairs and a unit.

The final dissociation sets all the atoms free,

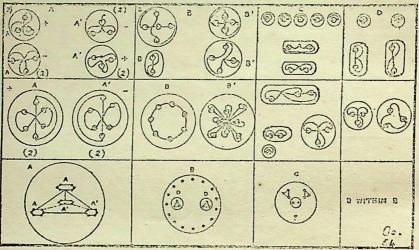
## OCCULTUM (Plate VI., 1).

On the first dissociation of the component parts of helium, the tetrahedron separates as a whole, with its four 'cigars,'

<sup>\*</sup> The block of the hyper-types has been printed the wrong way, and must be read from the bottom, from right to left, like a Persian book.

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flattening itself out within its hole, a; two 'cigars' are positive and two negative, marked respectively a and a'. The rope becomes a ring within a sphere, b, and the two bodies d, d, which are loose in the gaseous atom, come within this ring. The balloon becomes a sphere.



On further dissociation, the 'cigars' go off independently, showing two types, and these again each divide into triplets, as meta-compounds. B, on the meta-level, casts out the two d bodies, which become independent triplets, and the 'rope' breaks into two, a close ring of seven atoms and a double cross of eight. These subdivide again to form hyper-compounds, the ring yielding a quintet and a pair, and the double cross separating into its two parts.

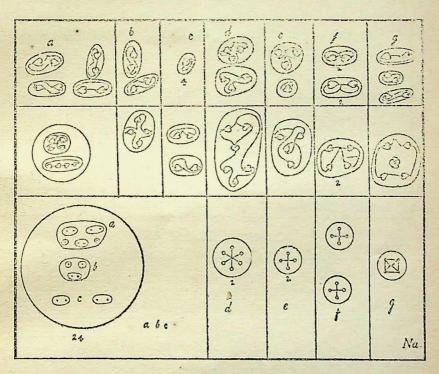
The balloon, c, becomes much divided, the cohesion of its parts being slight; it forms two triplets, a pair and a unit, and these set free, on further dissociation, no less than five separate atoms and two duads.

The two triplets of d each cast out an atom on dissociation, and form two pairs and two units.

## SODIUM (Plate VI., 2).

It is convenient to consider sodium next, because it is the basic pattern on which not only copper, silver and gold are formed, but also chlorine, bromine and iodine.

When sodium is set free from its gaseous condition, it divides up into thirty-one bodies—twenty-four separate funnels, four bodies derived from the two central globes, and three from the connecting rod. The funnels become spheres, and each contains four enclosed spheres, with more or less complicated contents. Each central globe yields a sextet and a quartet, and the rod sets free two quartets and a peculiarly formed sextet.



When the proto-compounds are dissociated, the funnel-sphere sets free: (1) the contents of a, rearranged into two groups of four within a common sphere; the sphere yields four duads as hyper-compounds; (2) the contents of b, which unite themselves into a quartet, yielding two duads as hyper-compounds; and (3) the contents of the two spheres, c, which maintain their separation as meta-compounds, and become entirely independent, the atoms within the sphere revolving round each other, but the spheres ceasing their revolution round a common axis, and going off in different directions. The atoms break off from each other, and

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gyrate in independent solitude as hyper-' compounds.' Thus each funnel yields finally ten hyper-bodies.

The part of the central globe, marked *d*, with its six atoms, whirling round a common centre, becomes two triplets, at the metastage, preparing for the complete separation of these as hyperbodies. The second part of the same globe, marked *e*, a whirling cross, with an atom at each point, becomes a quartet in the metastate, in which three atoms revolve round a fourth, and in the hyper-state, this central atom is set free, leaving a triplet and a unit.

Each of the two bodies marked f, liberated from the connecting rod, shows four atoms whirling round a common centre, exactly resembling e in appearance; but there must be some difference of inner relations, for, in the meta-state, they re-arrange themselves as two pairs, and divide into two as hyper-bodies.

The body marked g is a four-sided pyramid, with two closely joined atoms at its apex; these still cling to each in mutual revolution as a meta-body, encircled by a ring of four, and this leads to the further dissociation into three pairs on the hyper-level.

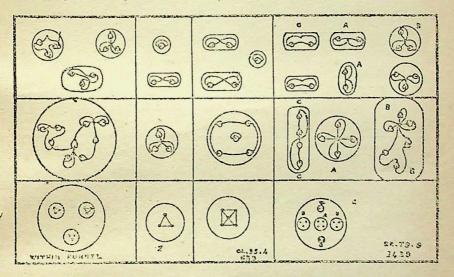
### CHLORINE (Plate V., 2).

The description of the funnel of sodium applies to that of chlorine, until we come to the body nearest the mouth, the sphere containing three additional bodies; this remains within the funnel in the first dissociation, so that again we have twenty-four separate funnels as proto-compounds; the central globes are the same as in sodium, and yield the same four bodies; the connecting rod sets free five bodies, of which two are the same; we have thus thirty-three separate bodies as the result of the dissociation of chlorine into its proto-compounds. As all the compounds which are in sodium break up in the same way into meta and hyper-compounds, we need not repeat the process here. We have only to consider the new meta and hyper-compounds of the highest sphere within the funnel, and the two triplets and one quintet from the connecting rod.

The additional body within the proto-funnel is of a very simple character, three contained triangles within the flattened sphere. On release from the funnel, on the meta-level, the atoms rearrange themselves in a whirling set of three triplets, and these break off from each other as hyper-compounds. The two triplets from the connecting rod, also, are of the simplest character and need not delay us. The five-atomed body, a four-sided pyramid as a protocompound, becomes a ring whirling round a centre on the meta, and two pairs with a unit on the hyper.

### Bromine (Plate V., 3).

Three additional bodies appear at the top of the funnel, which otherwise repeats that of chlorine. The connecting rod is the same and may be disregarded. The central globes become more complex.



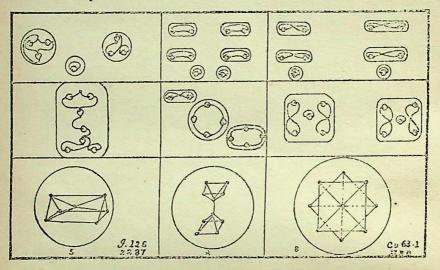
The additions are, however, of very easy types, and hence are readily dealt with. Each of the three similar ovoid bodies contains two triplets—each a triangle and a quintet—a four-sided pyramid. These are the same, as may be seen in the connecting rod of chlorine, and we need not repeat them. Only the globe remains. This does not break up as a proto-compound but is merely set free, a and the 2 bs whirling in a plane vertical to the paper and the two smaller bodies, cc, whirling on a plane at right angles to the other. These two disengage themselves, forming a quartet as a meta-compound, while a makes a whirling cross and bb a single sextet; these further dissociate themselves into four pairs and two triplets.

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### IODINE (Plate V., 4).

Iodine has nothing new to give us, except five similar ovoid bodies at the top of each funnel, and two quartets instead of two pairs in the central globe. The ovoid bodies become spheres when the funnels are thrown off, and a crystalline form is indicated within the sphere. The atoms are arranged in two tetrahedra with a common apex, and the relationship is maintained in the meta-body, a septet. The latter breaks up into two triplets and a unit on the hyperlevel. In the central globes, the *a* of bromine is repeated twice instead of the pairs in *cc*.



COPPER (Plate VI., 3).

We have already disposed of occultum, on this plate, and of sodium, which lies at the root of both groups. Copper, we now find, is also very largely off our hands, as the funnel provides us with only two new types—two spheres—each containing five atoms in a new arrangement, and the triangular body at the mouth with its ten atoms. This triangular body, with an increased number of atoms, reappears in various other chemical elements. The central globes are different from any we have had before, in their internal arrangement, but the constituents are familiar; there are two contained spheres with four atoms each, the a in the globe of bromine (see above) and 2 'cigars.' The 'cigars' may be followed under occultum

(see above). The connecting rod is as in chlorine, bromine and iodine.

The atoms in the bodies a and b are curiously arranged. A consists of two square-based pyramids turned so as meet at their apices, and breaks up into two quartet rings and a duad. B is again two four-sided pyramids, but the bases are in contact and set at right angles to each other; the second apex is not seen, as it is directly below the first. The pyramids separate as meta-bodies, and the atoms assume the peculiar arrangement indicated and then break up into four pairs and two units on the hyper-level.

Silver and gold will be dealt with next month.

ANNIE BESANT.

[To be continued.]

## THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 552.]

#### INITIATION.

THE highest point in an occult school, of which it is possible to speak in an open article, is Initiation. One cannot give public information concerning all that lies beyond, though the way to it can always be found by one who has previously pressed forward and penetrated the lower secrets and mysteries.

The knowledge and power which are allotted to a man through Initiation could not be obtained in any other manner excepting in some far distant future, after many incarnations, on quite another road and in quite another form. He who is initiated to-day experiences something which he would otherwise have to experience at a much later period and under quite different circumstances.

It is right that a person should learn of the secrets of nature only so much as corresponds to his own degree of development, and for this reason alone do obstacles bar his way to complete knowledge and power. People should not be trusted with the use of fire-arms until they have had enough experience to make it certain that they will not use them mischievously or without care. If a person, without the necessary preparation, were initiated to-day, he would lack those experiences which, in the normal course of his development,

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would come to him in the future during other incarnations and would then bring with them the corresponding secrets. At the door of Initiation these experiences must, therefore, be supplied in some other way, and in their place the candidate has to undergo the preliminary teaching. These are so-called "trials" which have to be passed. These trials are now being discussed in various magazines and books, but, owing to their very nature, it is not remarkable that quite false impressions about them are received. For those who have not already gone through the periods of Probation and Enlightenment, have seen nothing of these trials, and consequently cannot appropriately describe them.

Certain matters or subjects connected with the higher worlds are produced before the candidate, but he is only able to see and hear these when he can perceive clearly the figures, tones, and colors, for which he has been prepared by the discourses on Probation and Enlightenment.

The first trial consists in obtaining a clearer comprehension of the corporeal attributes of lifeless things, then of plants, of animals, of human beings (in the way that the average person possesses them). This does not mean what is called to-day "scientific knowledge;" with that it has no connection, but with intuition. That which occurs is usually that the initiate discloses to the candidate how the objects of nature and the essence of living things reveal themselves to the spiritual and mental hearing and sight. In a certain way these things lie revealed-naked-before the beholder. Attributes and qualities which conceal themselves from physical eyes and ears can then be seen and heard. Heretofore they have been enwrapped as in a veil, and the falling away of this veil for the candidate, occurs at what is called the Process of Purification by Fire. This first trial is therefore known as the Fire-Trial. For some people the ordinary life of every day is a more or less unconscious process of initiation by means of the Fire-Trial. These people are those who have passed through a wealth of developing experiences, and find that their selfconfidence, courage, and fortitude, have been greatly augmented in a normal way—who have learned to bear sorrow and disappointment, from the failure of their undertakings, with greatness of mind, and especially with quiet and unbroken strength. Those who have gone through such experiences are often initiates, without their knowing it,

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and it needs but little to open for them the spiritual hearing and sight—to make them clairvoyant. If this were the case, it would be unnecessary to satisfy the curiosity of the candidate by submitting him to the Fire-Trial. He would learn, undoubtedly, to know many unusual things, of which others, devoid of such experiences, can have no idea; but yet this knowledge is not the end or aim, but merely the path to the end. The real aim and object is this—that the candidate shall acquire for himself, through this knowledge of the higher worlds, a greater and truer self-confidence, a higher and nobler courage, and a perseverence, an attitude of mind, altogether different from what he could have obtained in the lower world.

After the Fire-Trial a candidate may always turn back; but because he has been through it, he will resume his life, strengthened in all his spiritual and physical relations, and in his next incarnation he will continue to seek for initiation. In his present life, at all events, he will prove himself a more useful member of society, will be of greater service to humanity than he was before, and in whatever position he may find himself, his firmness, prudence, and favorable influence over his fellows will have greatly increased. But if, after coming out of the fire trial, he should wish to continue in the occult school, he has then to be instructed in a certain writing-system which is used by those in the school. Occult teachings are written in this occult writing-system, because what is really occult can neither be perfectly spoken of in words of our ordinary speech nor set forth in the ordinary ways of writing.

Those who have learned of initiation endeavor to translate the teachings of divine wisdom as best they may into terms of ordinary speech. The symbols or signs of the secret script are not arbitrarily invented or imagined, but correspond to the powers which are active and efficacious in the world. It is through these symbols or signs that one learns the language of such matters. The candidate immediately sees for himself that these symbols correspond to the figures, tones and colors which he has learned to perceive during the periods of probation and enlightenment. He now understands that all which went before was only like learning how to spell, and that only now does he begin to read in the higher worlds. All that appeared to him before as separate figures, tones, and colors, is now revealed to him as a perfect unity, a cohe-

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rent harmony, and now, for the first time, he attains a real certainty in observing and following the higher worlds. Hitherto it was not possible for him to be sure that what he saw had been clearly or correctly perceived. Now, too, it is possible, at last, that a correct understanding, in the spheres of the higher knowledge, can begin to rise between the candidate and the initiate. For no matter how close the connection between the two may be, no matter what form their intercourse may take in ordinary life, the initiate can only communicate to the candidate, on these planes, in the direct form or figures of the secret alphabet. Through this occult speech the student also learns certain rules of conduct for life, certain duties and obligations of which, before, he knew nothing whatever. When he learns to know these he is able to perform actions which have a significance and meaning such as the actions of one who is not initiated can never possess. The only point of view from which he is now able to look upon things, the only plane from which he can now make manifest his deeds, is that of the higher worlds. Instructions concerning such deeds can only be read, or understood, in the secret script. Yet it must be emphasized and clearly apprehended that there are people who, unconsciously, have the ability or faculty of performing these actions, notwithstanding that they have never been in an occult school. Such "helpers of humanity and the world "proceed blessedly and beneficently through life. There are certain fundamental reasons, which cannot be here discussed, why they are in possession of seemingly supernatural gifts. The difference between these people and the pupils of an occult school is only that the former act unconsciously, but the latter with a full knowledge, insight, judgment, and understanding of the entire matter in hand. The candidate wins by training what has been bestowed upon his fellow by a Higher Power, for the good of humanity. One should freely and openly honor these favoured ones of God, but one should not, on their account, consider the work of the occult schools unnecessary or superfluous.

Now that the student has learned the "Mystery language" there awaits for him yet another trial. By this he must prove whether he can move with freedom and certainty in the higher worlds. In ordinary life a man will be impelled to actions by outward motives and conditions. He works at

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this or that because certain duties are imposed upon him by outward circumstances. It need hardly be mentioned that the occult student must neglect in no way any of the duties connected with his ordinary life, for the reason that he is working in an occult school and in the higher worlds. None of his duties there can constrain him to treat with inattention or carelessness any one of his duties in the lower world. The father will remain just as good a father to his family, the mother just as good a mother, and neither the officer nor the soldier, nor anyone else, will be detained from their necessary duties because they happen to be students in an occult school. On the contrary, all the qualities which make men capable are increased beyond measure to a degree of which the uninitiated can form no idea. That this may not always appear to be the case in the eyes of the uninitiate is merely due to the fact that he has not always the ability to correctly judge or criticise the initiate. The deeds of the latter are not always entirely transparent to the former. But, as we have said before, this only happens in certain cases.

For him who has arrived at the so-called "Steps of initiation," there are now duties to be performed to which no outer stimulus is given. He will be moved to do these things by no external stimulus, but by those rules of conduct which have been communicated to him in the mystery-language. In this second trial he must prove that, led by such rules of conduct, he can act from inner promptings just as firmly as an officer performs his obligatory duties. For this purpose the teacher will set before the pupil certain definite tasks. The latter has now to execute some deed in consequence of observations made from the basis of what he learned during probation and enlightenment. He has to find the way to what he is now to perform, by means of the mystery-language which, by this time, is familiar to him. If he discerns his duty and executes it correctly, he has endured the trial, and he recognises the success which attends the fulfilment of the task, by the changed manner in which the spiritual eyes and ears now apprehend the figures, tones, and colors. The occult teacher tells him distinctly how these must appear after the consummation of the trial, and the candidate must know how he can effect this change. These trials are known as the water-trials, because in consequence of their performance taking 638

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place on the higher planes, that support which one would otherwise have received from outward conditions is now taken away. One's movements are like those which are made in water by some one who is learning to swim. He feels no support under his feet. This practice must be often repeated until the candidate attains absolute poise and assurance. These trials are also dependent upon a quality which is produced by the experiences in the higher worlds. The candidate cultivates this quality to an extent which, in so short a time, he could not possibly reach while developing in the ordinary way, but could only attain after many incarnations. In order to bring about the change here mentioned the following is the principal necessity: The candidate must altogether be guided by what has been proven to him by the cultivation of his higher faculties, by the results of his reading in the secret cyphers.

Should he, during these experiences, attempt to introduce any of his own opinions or desires, or should he diverge for one moment from the laws and rules which he has proven to be right, something quite other than that which is meant will occur. In such cases the candidate loses sight of the goal for which these matters are undertaken, and the result is only confusion. One has, therefore, manifold opportunities, during these trials, for the development of self-control, and this, indeed, is the principal quality needed. These trials are, therefore, much more easily endured by those who, before initiation, have gone through a life which has enabled them to acquire command of themselves. Those who have developed the characteristic of following their higher principles and ideals without thought of personal honor or desire, who discern always the duty to be fulfilled, even though the inclinations and sympathies are too often willing to lead them another way, are already, in the midst of everyday life, unconscious initiates. They need but little to enable them to succeed in the prescribed trials. Indeed, one may say that a certain measure of initiation, thus unconsciously acquired in life, will be absolutely necessary before entering upon the second trial. For even as many who during youth have not learnt to write or spell, find much difficulty in learning to do so during later years, so is it also difficult to develop, merely from a knowledge of the higher worlds, the necessary degree of self-control, if one has not already acquired a certain measure of it in the course of ordinary life.

The things of the physical world do not alter, notwithstanding that we desire them to do so, but in the higher worlds our wishes, inclinations, and desires, are causes that produce effects. If we desire to bring about particular changes, in these worlds, we must hold ourselves in absolute control, we must follow the right principle, must entirely subdue the personal will.

There is an attribute attained by those who have reached this stage of initiation which has to be especially considered an unconditional, normal and sure faculty of judgment. Attention must be directed upon the education of this faculty during all the previous stages, and in the course of them it must be proved whether the candidate has developed this quality sufficiently to make him fit to tread the path of true knowledge. Further progress is now only possible for him if he is able to distinguish illusion, superstition, unsubstantial fancies, and all manner of such things, from the true realities. At first, this is much more difficult to accomplish upon the higher stages of existence than upon the lower. Every prejudice, every cherished opinion regarding these matters, in whatever connection, must vanish away. Truth alone must guide. There must be perfect readiness to surrender at once any existing opinion, idea, or inclination, when the logical idea commands it.

Absolute certainty in the higher worlds is only to be obtained when one never obtrudes one's own opinions. People whose mode of thought inclines them to phantasy, prejudice, and so forth, can make no progress on the occult way. In truth it is a glorious treasure that the occult student shall attain. All doubt as to the higher worlds will be taken away from him. In all their law they will reveal themselves to his gaze. But so long as he is blindfolded he cannot win these heights and compensations. It were, indeed, unhappy for him if his phantasies and superstitions ran away with his intellect and reason. Dreamers and people inclined to phantasies are as unfit for the occult path as are superstitious people, for in dreams, phantasies and superstitions lurk the most dangerous enemies on the road to knowledge. But because upon the gateway which leads to the second trial are written the words, "All prejudices must fall away," because the candidate has already seen upon the portals

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that opened to him the first trial, the words, "Without a normal common-sense all your efforts are in vain," yet it is not necessary to think that the capability for inspiration and enthusiasm, and all the poetry of life, is lost to the student of occultism.

If he be now sufficiently advanced a third trial awaits the candidate. No aim, no boundary lines, are here set for him. All is left entirely in his own hands. He finds himself in a condition where nothing causes or induces him to act. He must find the way of his own accord and from within himself. Conditions or people who might have stimulated him to action are no longer there. Nothing and nobody can give the strength which he now needs, but he himself alone. If he should not find this strength within himself he will very soon find himself standing where he was before, but it must be remarked that very few of those who have endured the previous trials will fail at this point in finding the necessary strength. Either they will have turned back already or they can endure at this point also. The only thing necessary is the ability to make a resolution quickly. For here, in the truest meaning of the phrase, one must find himself. In all matters one must quickly resolve to hear the suggestions, the inspirations, of the spirit. One has no time for doubt or delay. Every moment of hesitation would add to the proof that one was not yet ready. All that hinders one from hearing the voice of the spirit must be boldly conquered. It is entirely a matter of proving one's presence of mind, and it is this attribute to which attention must be paid during all the foregoing stages of development. All temptations to act, or even to think, which hitherto visited a man must now cease, but in order that he should not slip into inaction he must not lose his hold upon himself. For only in himself can he find that one sure centre-point on which he can depend. No one, without a further familiarity with the subject, should feel an antipathy to this principle of self-rejection. For him who has already endured the trials described it indicates the most perfect felicity, the most wonderful of blessings. And in this. as in the other stages before mentioned, for many people, everyday life itself can be an occult school. People who have reached the point of being able, when suddenly confronted with some task or problem demanding immediate action, to come to a swift resolution, to act without delay or personal consideration, have, indeed, undergone their occult schooling in everyday life. The situation which

one wishes to suggest, is one in which a successful action is impossible unless the person concerned grasps the whole matter and acts at once. He is quick to act when misfortune is in sight, when a moment's hesitation may produce a catastrophe, and he who possesses the qualities which can be developed into a permanent attribute of such a kind, has already evolved, unknown to himself, the degree of ripeness necessary for the third trial. For, as already remarked, at this stage it all depends on the development of presence of mind.

In the occult schools this trial is known as the air trial, because while undergoing it the candidate can support himself neither upon the firm ground, nor any external cause, nor that which he has learned in probation and enlightenment from the figures and tones and colors, but solely upon himself. If the occult student has endured these trials he is then permitted to enter "the Temple of the Higher Wisdom."

All that can be further said upon this subject can only be given out in the smallest hints and suggestions.

That which has now to be performed has been so often put into words that many say that the pupil has here to take an "Oath," promising to betray nothing that comes from the teacher. Nevertheless these expressions "Oath" and "Betrayal" are in no way appropriate, but are only misleading. It is no matter of an oath in the ordinary sense of the word, but is rather an experience that comes at this stage. Here the candidate appreciates the true value of the occult teachers, and their places in the service of humanity. At last he begins to understand the world correctly. It is not so much a matter of "Witholding" the higher truths now learned, but much more of upholding them in the right way and with the necessary tact. That about which one learns to "Keep silence" is something quite different. One wins possession of this fine attribute in regard to many things of which one had previously spoken, and especially in regard to the manner in which one has spoken of them. Yet it would be a bad initiate who did not place all his mystical experiences, as adequately and as far-rechingly as possible, at the service of humanity. The sole obstacle to communication in such matters is the misunderstanding of the person who receives it. Above all, the higher secrets •do not allow themselves to be spoken about promiscuously, but to none who has passed the steps of development above described, is it actually forbidden to speak of these matters. No one is asked for a negative oath, but everything is placed at one's own responsibility. What one really learns is to find out within oneself what should be done under all circumstances, and the "Oath" means nothing more than this, that one is found qualified to be entrusted with such a responsibility.

If the candidate is found fit he is then given what is called, symbolically, "the draught of forgetfulness." This means that he

will be initiated into the secret knowledge enabling him to act without being continually disturbed by the lower memory. This is absolutely necessary for the initiate, for he must possess full faith in the immediate present. He must be able to destroy that veil of memory which extends itself round humanity, more and more thickly with every moment of life.

If one judges of something which happens to one to-day, according to the experiences of yesterday, one is subjected by so doing to a multitude of errors. Of course, it is not intended that the reader should think that one ought to renounce all the experience acquired in life.

One ought always to keep it in mind as firmly as possible. But as an initiate one should retain the ability for judging every fresh experience from outside of oneself, unclouded by all bygone experiences. One must be prepared, at every moment, that a new thing or being shall bring to one a new revelation. If one judges the new by the standard of the old, one necessarily falls into error. Just in consequence of this the memory of past experiences is useful, for they can make one capable of seeing the new. If one had not gone through a certain experience one would probably not have seen at all the attributes of this or that being or thing, but such experiences ought only to enable one to discern the new and not by any means to cause one to judge it by the old. In this way the initiate obtains certain definite qualities, and by means of these, many things are revealed to him while they remain concealed to the uninitiated.

The second draught which is given to the initiate is the "Draught of remembrance." By receiving this he becomes capable of keeping the higher secrets ever-present in the soul. Ordinary memory would not be sufficient to ensure this; one must be absolutely at one with the higher truths. One must not merely know them but be able, as a matter of course, to manifest and administer them in living actions, even as an ordinary man eats and drinks. They must become one's practice, one's inclinations, one's habits. It must be unnecessary to think of them consciously (in the usual sense of the word); they must become a part of one and express themselves through one's very being; they must flow through one even as the life-currents run through one's organism. So must we make ourselves as perfect in a spiritual sense as nature has made us in a physical.

On this subject more will be said in another article, in which the conditions for initiation will be set forth.

DR. RUDOLF STEINER.

(To be continued.)

1908.]

### SHIVA-SÜTRA-VIMARSHINI.

(Continued from p. 559).

[INTRODUCTION TO SRD SUTURA.]

OW is this Anava Mala alone bondage? No. For, it is said (in the next sûţra):

# योनिवर्गः कलाशरीरम् ॥ ३॥

3. The class of Yoni and Kalâ-bodied.

(The sentence is to be completed by) supplying 'are bondage' (from the previous Sûṭra.) Yoni is Mâyâ, the cause of the universe. Its class (varga) is the group of principles (ṭaṭṭva) from Kalâ to the Earth,\* whose nature is to limit activities which have Mâyâ as their cause, directly or indirectly, and give birth to bodies and worlds. This is Mâyâ Mala. Kalâ is function, that which defines each object by giving it its specific form. Kâla-bodied. Being of the nature of Kalâ. This is Karma Mala.

(These two are also) bondage. This is taught in —" To him who is attached to action, having lost his Independence by his impurity" (Sp. Kâr. 9). This can be understood from our Spanḍa-Nirṇaya. These, Kalâ, etc., whose nature is the limitation of activity, etc., which inhere in the same substratum as Āṇava Mala, are proved to be Mala, as they envelop man. As said in Svachchhanḍa: " He is consciousness obscured by Mala (here meaning Mâyâ), surrounded by Kalâ and Viḍya, touched by Râja, affected by Kalâ, controlled, again, by Niyaṭi, increased by the notion of (being) Puruṣḥa, filled by being associated with Praḍhâna, connected with the three Guṇas, seated in Buḍḍhi, surrounded by Ahamkâra, Mânas, Jñanenḍriyas, Karmenḍriyas, Tanmâṭras and Sthûlabhûṭas."†

<sup>\* &#</sup>x27;From Kalâ to Kṣhiṭi,' meaning 'throughout the manifested universe, consisting of Kalâ, viḍyâ, Râga, Kalâ, Niyaṭi, Puruṣha, Praḍhâna, Guṇa and the ṭaṭṭvas of the Sâmkhya from Buḍḍhi to the Earth.' Also called 'Kalâ, etc.'

<sup>†</sup> The Shaiva school regards the universe as made up of 36 tattvas or elements which are subdivided into three classes: (1) Shiva tattva, being Shiva—Shakti; (2) Vidya tattva, consisting of Sadashiva, Ishvara, and Shuddhavidya; (3) Atma tattva, consisting of Maya Kala, Vidya Raga, Kala, Niyati, Purusha, Prakti, Guna, Buddhi, Ahamkara, Manas, five Jñanendriyas, five Karmendriyas, five Tanmatras, and five Sthalabhûtas. Kala manifests the cognitive and active powers of man. Vidya enables him to be conscious of the operations of Buddhi, Raga is attachment, Kala is Time, Niyati binds man to the fruits of his Karma (Paushkara Agama, chap. 5).

His being surrounded by Karma Mala is shown in Mâlini-vijaya, "Karma, of the nature of the Dharma and Adharma is characterized by pleasure and pain, etc." As said in Pratyabhijñâ (xiv. 3.): "Therein (i.e., while under the influence of Āṇava Mala) relative knowledge (is born): (the Mala called Mâyâ gives birth and experience, and Karma (Mala) is due to the ignorance of the actor;" hence these, i.e., Mâyâ and Karma Malas, are said to have Āṇava Mala as their substratum and to be due to the (originally) unlimited knowledge becoming limited.

## [Introduction to 4th Sûtra.]

Now it is considered how this knowledge, based on ignorance, (this) class of Yoni and Kalâ-bodied, this triple Mala causes bondage.

# ज्ञानाधिष्ठानं मातृका ॥ ४ ॥

4. Måtrka is the basis of knowledge. This triple Mala has been defined as three different states of consciousness: (1) consciousness of finiteness (of oneself); (2) cognition of the knowable (object) as divided (or differentiated); (3) Våsanå, deposits in consciousness of pleasure and pain. Matrika is the form of this, indicated by the letters A to Ksha.\* She is the knower, the mother, the creatrix of the universe; she gives the forms of sorrow, astonishment, joy, desire, etc., to cognitions which manifest the contracted knowable (differentiated universe), and which embrace steady and unsteady states of consciousness like, "I am finite" (Anava Mala), "I am thin or fat" (Mâyâ Mala), "I am an Agnishtôma-sacrificer" (Karma Mala), by associating words which name them with those cognitions. It is said in Timirodghâta: "Those (Shaktis) that are between the Brahmarandhra and the Chiti, that hold the rope (Pâsa of Brahma, the mistresses of Pîthas,† most dreadful, again and again deceive (men)." She who shines with the series of Shaktis, Brâhmî, etc. (as said in the above quotation), which preside over Varga, Kalâ, etc. (of Sûtra 3), who is described in the Agamas like Sarvavîra, as the producer of the proper arrangement of letters (in mantras), who is embraced by the Shaktichakra I made up of (the powers) called

<sup>\*</sup> Letters from the words which name ideas, and also the mantras which name their presiding Devis (Shaktis). Hence Māṭrikā denotes the Shaktis as well as the names of concepts which enslave man.

<sup>†</sup> Pithas, Stations of Shaktis in the rope of Brahmå, centres of pråna in the subtle counterpart of the spinal cord. Brahmarandhra, the pit of Brahmå, is the third ventricle. Chiti, pile of wood for burning, is the Můlådhåra, sacral plexus, where burns the fire of the subtle body (These identifications are conjectural).

<sup>‡</sup> The totality of the energies behind the Universe,

Ambâ, Jyeshthâ, Raudrî and Vâmâ, \* is the Shakţi, the Presider. On account of her influence, the cognition of a duality between (two consecutive states of consciousness) becomes ineffective, and hence there is not even a momentary stoppage of objective cognitions (chasing each other). † Hence it is right to call this (knowledge based on Mâṭrikâ) bondage. This is explained in Kârikas: "To what is born of collections of sounds" (45) and "The Shakţis are always bent on obscuring his nature" (47).

## [Introduction to 5th Satra].

Now, the means of ending this bondage and the nature of the repose that is the goal is described.

# उद्यमी भैरवः ॥९॥

5. Udyama is Bhairava. Udyama is the rise of the flash of the Supreme Light (Pratibhâ),‡ the sudden rise of pure consciousness, which flows as unbroken meditation. It is the same as Shivashakti and is Bhairava, because it fills (blr) all the Universe and because it swallows all faults due to the disturbance of illusions. It is taught (in this Sûtra) that as it develops the true nature (of the man) which is Bhairava (universal consciousness), it is produced in those devotees that are enriched with devotion to introspective meditation. It is said in Mâlinîvjaya, "That state which is produced even in those that have not cultivated thought, when enlightened by the Guru, is called Shâmbhava." "In this quotation the phrase, 'enlightened by the Guru,' has been explained by Teachers as enlightened by the Guru, that is himself.' It is also said in the Svachchanda: "O fair one (in the case of) the man who meditates on the Bhairava form of himself and is steady (therein) his mantras become efficacious—" meditation (referred to in this quotation) is the continued dwelling on the state of turning the mind inward. This is referred to in the Karika (41): "Unmesha is known to be that whence another thought arises when the mind is concentrated on one thought. This is to be understood from one's own experience."

## [Introduction to 6th Sûţra].

Thus he has explained the means of being established in the suddenly risen (Unmesha) Supreme Light and of thus becoming

‡ Defined to be knowledge rising without any instrumental cause Yog.-Sūt., ii.,

<sup>\*&</sup>quot; Våmå and Ichchhå (Desire) are Brahmå and (his wife) Bhårati; Jyeshthå and jñåna (knowledge) are Hari and (his wife) Kshiti; Raudri and Kriya (Action) are Shiva and (his wife) Aparnå. Thus is this pair of Trinities . . . The name of the synthesis of each Trinity is (respectively) Shåntå and Ambikå " (Varivasyārahasya, ii. 11-12). Thus the four powers and Ichchhå Shakti, jñåna Shakti, and Kriya Shakti, and their synthesis, the mother of the Universe.

<sup>†</sup> If there should be an interval without objective cognitions, experienced or remembered, the pure consciousness without the limitation of the objective world will rise; but the Shaktis determine the man so steadily towards the world outside that it is not possible for such an interval to exist.

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Bhairava, which is the one means of ending the bondage of ignorance; (now) he says that on account of the strength of this meditation, even Vyutthâna \* manifests the ceasing of duality.

# शक्तिचक्रमंधाने विश्वमंहारः ॥ ६॥

6. The Universe is destroyed when the Shaktichakra is attained (or joined).

Bhairava has been explained to be characterised by the rise of the Supreme Light. To him (belongs) an unsurpassed supreme Shakti of Independence which pervades by his cognition, outgoing but seated in introspection, both the gradual and simultaneous manifestation of the whole of Shaktichakra. Though she (this Shakti of Independence) is described to be void, full, both void and full, transcending the gradual and simultaneous manifestation (of the worlds) she is not of that form. It has been explained that what manifests the Shakti chakra as creation, etc., ie., (all states of consciousness), beginning from the satisfaction in outward objects to the ending as the Supreme Knower, is but (her) sport with herself as substratum. Being attained (or joined). The regular meditation, on the Shaktichakra which manifests as above, in the manner prescribed in the secret scriptures. Then is produced the destruction of the universe from Kâlâgni to Rasakalâ.† The universe composed of bodies and objects is burnt up in the fire of Supreme Consciousness. It is said in Bhargashikha: "He then swallows all (these), death, Time, the totality of Kalâs, the sum of all changes, cognition (prațipațțisâțmya), the totality of differences of one Atmâ and many Atmâs." In Vîravali: "Behold the chiti! (funeral pyre) in the body, shining like Kalanala,† where all go to pralaya, all tattvas are burnt up." In malinivijaya, too, this same is described in a roundabout way.

"This thing which cannot be pronounced (described in words), has to be thought by the mind. That state which (all) reach is called the Shâkṭa (state)." This can be developed by devotion to the feet of the true Guru, and hence cannot be described fully. This same is referred to (both) in the first and the last (Spanda) Kârîkâ: "From whose waking and sleeping," and "when seated on unity."

P. T. SRINIVASA IYENGAR,

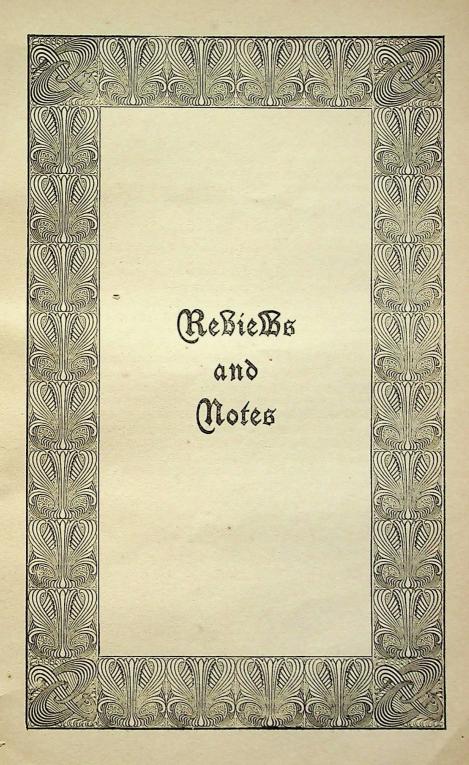
Translator.

## (To be continued.)

<sup>\*</sup> Vyavahâra, ordinary action, without meditation.—Yog.-Sut. Vyâsa Bhâṣhya, iii, 38.

<sup>†</sup> Kalagni (or Kalanala) to Rasakala means the whole of the Cosmos (Brahmanda). The first world (Bhuvana) in the Brahmanda is where Kalagni, the fire of Pralaya, resides. The last is pure Kala, here called Rasakala, the ray of pure Ananda (Tait. Up. ii., 7); also called Shantiatita Kala the final stage when liberation is reached. This is the world when the Shiva tattva, the highest of the 36 tattvas of the Shaiva philosophy, reside (Mrig. Ag. X. iii).

<sup>†</sup> Vide note on chiți under Sûțra 4, supra.



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### REVIEWS.

#### SELF-RELIANCE.\*

This book, of nearly 300 pages, is not merely an ethical essay on self-reliance, but is made up of treatises on "practical studies in personal magnetism, will-power and success, through self help or auto-suggestion." It is one of the many volumes on kindred subjects that are put forward almost every week, and has nothing special about it, except that it contains very useful suggestions for the cultivation of the important virtue of self-reliance. From the standpoint of Theosophy the ideals of the book are not quite what they ought to be; success in the physical world, for material things, is not the object pursued by the theosophist. For him altruism and service are the ideals to ponder over.

The method put forward to cultivate self-reliance has chiefly to do with will and thought-power. Theosophists fully recognise the use of thought and will in the building of character, and while on this broad principle they generally agree with the 'New thought' teachings, they have ever and anon a word of protest against details of meditation, etc., now so broadly taught in the West, chiefly in America.

No one, theosophist or non-theosophist, materialist or spiritualist, questions the value of self-reliance. In occultism its importance is well recognised, for it teaches that self-redemption is the law of progress. To the practical theosophist Whitman's assurance that:

"There is no endowment in man or woman that is not tallied in you. There is no virtue, no beauty, in man or woman, but as good in you. No pluck, no endurance in others, but as good in you.

No pleasure waiting for others, but equal pleasure waits for you,"

is an ideal for realisation, for he is taught to see the same Self seated in the hearts of all beings, and he is ever exhorted to work like a self-reliant man and not as a dependent babe. Many members of the Theosophical Society, therefore, will find the book bristling with useful suggestions for practical work for the control and culture of mind and thought.

B. P. W.

## DĒVŌPÄSANÂ' DĪPAM.

## (THE LIGHT OF DIVINE WORSHIP.)

This is a Tamil book printed by M.R.Ry. Kumarettuppandian Avergal, of Etaiyapuram, and is said to be the "essence" of three lectures delivered by a certain Yogī, on "Image Worship." The Samskṛṭ name of the book, when accurately translated, will be, "Light on Meditation on the Divine." The word upasana means (upa, near,

<sup>\*</sup> By James Coates, Ph. D., F.A.S.: L. N. Fowler & Co., London.

and asana, sitting) a sitting near to some one; this, again, means that man, who on account of his long journey on the Pravṛṭṭ Marga forgets God, one day remembers Him and thinks of reaching Him. This thought, oft repeated, he makes up his mind to sit close to his Lord—figuratively speaking. This is done by intensely thinking of the Lord in one of His numerous forms of manifestation—the one that is suited to his temperament. Gaining a fairly good concentration of mind, the aspirant has to commence the upasana. The form of the Deity which the upasaka selects should be clearly and definitely constructed, mentally, thus bringing to form the hitherto hidden God. We are taught in Hinduism that Jîvatma has his abode in the region of one's heart. The Jivatma, who dwells in the heart, brings near to him the specialised form of the all-pervading God, and thus the nearness hinted in the word upasana (sitting near) is accomplished.

Though attended with numerous difficulties in the beginning, when the student has reached a certain stage, upasana gives him a joy which overwhelms every consideration of difficulty. Those who tread the path of Dhyana lose the idea of separateness in course of time. Having thus experienced a feeling of oneness with all, the yogî begins to share his happiness with all. This helping is now a-days done by lecturing. The subject-matter of this book was given in a few such lectures. Lectures only serve the purpose of reminding hearers of what they should study and learn. Practise of Dhyana cannot be given out in a public lecture, and hence the book under review is not for the uninitiated; it has in it the grandest teachings of Brâhmavidya. Commencing from the ordinary worship of an average man, the subject runs up to the highest nirguna upasana, embracing in its sweep the 32 Vidyas taught in the Upanishats, and the three paths of Karma, Bhakti, and Jana. The book is a veritable multum in parvo as it is. Instead of saying a few words on everything, it would be more advantageous to explain in greater detail a few of these things, so that neophytes might be benefited.

The device on the wrapper is very happily chosen: two birds are shown perched on the same tree, but on different branches of it, thus the famous teaching of the *Upanishats* about the *Jiva* as a bird on the lower branch, and ISHVARA on the higher branch is brought before the reader's mind. The lecturer has given a good number of authorities for his arguments. The book, on the whole, is a very useful light on meditation on the DIVINE. It is a real service to the Tamil-knowing public.

A. K. S.

### ARYACHARITRAM OR STORIES OF ANCIENT INDIA.

ILLUSTRATIVE OF INDIAN IDEALS IN THE PAST.

The Honorable V. Krishnasami Ayer, High Court Vakil, Mylapore, is a philanthropist. He has established a Samskrt College, and an Ayurvedic Vaidyasâla, and is trying to revive the ancient Vaidya Shastra of India. Now he comes out with a valuable collection of stories, or rather histories of ancient India, selected from the two great epics of India and some Puranas. "Examples of truth, of

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self-denial, of heroic self-sacrifice, of womanly chastity," of gratitude and the like, abound in the book. The value of these moral stories is very much enhanced by the fact that they are in the Samskṛt language. The Sanātana Dharma series issued by the Trustees of the Central Hindu College, supply in English, information on rules of moral and religious life, and this book, as the editor expects, will be a valuable supplement to the Sanātana Dharma text-books. It will be useful alike to the teachers of the text-books, and to the students, because in most cases the stories mentioned in the text-books are fully available in this book.

The book is printed in the *Nagari* type on good thick paper. On page vii, of the preface the editor explains why he brings out this work, and we agree that a book like the one under review should satisfy every earnestly enquiring Christian missionary.

A. K. S.

#### THE MAGNET.

Those to whom the science of self-discipline is a subject of interest will find this booklet a readable one. Our race is made up of manifold temperaments, and the leaders, teachers and philosophers of humanity must provide meat for men and milk for babes. There are hundreds upon hundreds in the West to whom a self-discipline, garbed in eastern clothing, would repel, and they are naturally in need of something more after their taste and fashion. The stern, all-exacting rules of the ancient Raja-yoga discipline are often too much for western bodies living in a rush and turmoil peculiar to our civilisation. And yet there are many earnest men and women, who feel the need of some scientific, well-laid-out discipline which they can conveniently and without much strain follow. To a few at least of such people this book will be a help and a boon, while to all, advices such as, "he who is to be magnetic must, in character, in habits, in manner, in all his dealings with himself and others, pay cash. One who fails to pay his dues of money, of honor, of kindness, of courtesy, of neatness, comes short by just the measure of his failure, of attaining unto perfect magnetism," are worth pondering over.

B. P. W.

#### MAGAZINES.

The Theosophical Review, March: "Has 'Peer Gynt' a Key?" by Isabelle M. Pagan, is an interesting portrayal of the salient points in Ibsen's great dramatic work, "The Serpent-Myth" is the first portion of a lecture read before the Rosicrucian Society, by W. Wynn Westcott. "Music for Theosophists" is a subject which is ably presented by 'A Natural,' who, in the opening paragraph, asks this important question: "Is it possible to develop any further ideas about the laws of the universe by studying the laws of harmony?" The

<sup>\*</sup> By Lida A. Churchill, L. N. Fowler & Co., London. Price one shilling.

matter merits careful attention. Rev. Geo. St. Clair's important paper on "Gerald Massey as Egyptologist" is concluded. "A Justification of Chastity," is a rational presentation of valuable thoughts upon this subject. The Editor's important contribution "On the Way of the Path," is well thought out. Caroline Cust writes on "Nietzsche's Superman," and "Laïma's People is a legendary article by N. de Gernet.

The N. Z. Theosophical Magazine for February has a large portion of its space occupied by a report of the Annual Convention of the N. Z. Section of the T.S., which was held at Auckland in December last. Mr. Samuel Stuart was elected Chairman and delivered an interesting address. He emphasised the importance of each one's discharging his duty without fear of condemnation or hope of favor, and said that "With all becoming gratitude for any help that may be offered to us, and understood to come from sources better informed than ourselves, whatever comes thence should be placed in the crucible of experiment and under the microscope of our scrutiny; for thus, and only thus, should we do such service as would stand the test of all future time." Two new Branches have been added to the Section, and many of its members are earnestly working to spread a rational knowledge of the Truth. There is a short article by Mrs. Besant on "Theosophy and Dramatic Art," reprinted from The Show World; the 'Stranger's Page' deals with concentration, and the 'Children's Department' is especially interesting. It is proposed to add a few more pages to this magazine, which is doing much good work.

Theosophy in Australasia, March, contains interesting notes on the Convention of the Indian Section, T.S., in Benares, at which its Editor, Mr. John, was present. Following this are "The Bird's Song," by Lotus; "The Mystery of Death," by Wynyard Battye; "On Interruptions," by Ernest Hawthorn; and "The Library Member," an 'Open letter to Secretaries of Branches in our Section,' by the Editor.

We notice the following in the February issue of "T, in A.:"

"Whilst at Adyar, our General Secretary, Mr. W. G. John, took the opportunity to enquire into the appearances of the Masters during the closing scenes of the life of the late Colonel Olcott. He first addressed himself to Mrs. Russak, who was with the late President-Founder throughout his last illness, and whom Mr. John describes as a most reasonable and well-balanced woman, meeting his close enquiries without hesitation and with complete candor. With this lady's evidence, which is first-hand testimony, Mr. John expresses himself completely satisfied. To make certainty yet surer, Mr. John drove to Madras to interview the late Colonel's medical attendant, Dr. Nanjunda Rao, "one of the finest specimens of humanity, intellectually and physically," our General Secretary has had the pleasure of encountering. This gentleman willingly set aside the pressing obligations of a crowded life to testify again to Mr. John that in his last illness Colonel Olcott was as lucid and mentally reliable as he had ever been.

Seated at the writing table that Colonel Olcott was in the habit of using, within a few feet of the couch upon which he breathed his last—the intervening space being the precise locality of the Masters appearances—Mr. John writes to say that failure to accept the testimony offered in this connection could only be characterized by him as unreasonable incredulity."

The Revue Théosophique for February contains an article by Mrs. Besant on the "Reality of the Invisible," which is profoundly inter-

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esting and which is written in her usual convincing manner. She explains forcefully the actuality of the super-physical world.

The writer, Jihemdé, has contributed an instructive article on Group-souls, based on the teachings of Mrs. Besant in her Study in Consciousness.

An anonymous article on the motto of the T.S.. "There is no Religion higher than Truth," is full of good sound advice on the value of truth. Since so deserving of thanks, surely the writer need not have been so modest as to conceal his identity.

The report of T.S. work in France is encouraging. The usual Reviews are given and the translation of the Secret Doctrine is continued.

Theosophia, February: The translation of "Old Diary Leaves," by Col. H. S. Olcott, is continued, and further we have an original article treating of Religion and the World Aspect of the Ancient Germanic Race, by Miss Slotboom; "Eastern and Western Ideals," by Mrs. Besant (a translation); and the "Papal Encyclical against Modernism," by Chr. J. Schuver; The Hitopadeça (a translation) by H. G. van der Waals, together with some miscellaneous matter.

Tietājā, February, has the following articles: "Theosophy and the T.S." (concluded), by Annie Besant; "Dhammapada I." (Max Müller's translation, in Finnish); "Why I became a Theosophist"—autobiographical notes, by Aate; "Symbolism," by V. H. V.; and Astral Experiences," by Elia Vera, etc.

Theosophy in India, March: "Working for Fruit" embodies notes by M. J. of a lecture by Mrs. Besant. U. Venkata Rao's article on "Karma" is concluded, and, following it, is the first part of a paper by 'Seeker,' on "Our Civilisation." Under the head of correspondence we find an interesting letter from the pen of the Countess Wachtmeister, written after H. P. B. had passed over.

Acknowledged with thanks Vahan, The Theosophic Messenger, Teosofisk Tidskrift, Sophia, La Verdad, Revista Teosofica, Bulletin Theosophique, Theosofische Beweging, De Gulden Keten, The Lotus Journal.

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#### ACADEMICAL RECORD.

Journal of the Royal Asiatic Society of Great Britain and Ireland, October 1907, and January 1908.

The main interest of the October number is no doubt to be claimed for Mr. Kennedy's ingenious attempt to solve the Kṛṣhṇa problem. His article, entitled "Kṛṣhṇa, Christianity, and the Gujars," starts with the thesis that the child Kṛṣhṇa is not a Hindū and has nothing in common with the elder Kṛṣhṇa except the name, the idea of this child having been suggested "by the Christian observances of some tribe of Scythian nomads, possibly the Gujars." The attempt to prove this thesis consists of three parts of which we shail give a summary here.

- 1. Early Christian Communities and India.—There were three points of contact during the first five centuries — Alexandria, the western sea-coast of the Dekkan, and the north-western frontiers of India. There was a small colony of Hindu traders at Alexandria up to Caracalla's massacre in 215 A.D., and we hear of Brāhmans who visited Alexandria about 500 A.D., but the influence of Alexandria was confined to a few savants, and "no wind from Alexandria could affect the popular religions of India." Nor can the Christian communities which existed on the western sea-coast of India from the second century have exercised any considerable influence on the evolution of Northern Hinduism. For they were too little important, and their leaders were foreigners long after the time in question. But the Christians of the north-western frontiers fulfil the conditions of The communities of Parthia, Media, and Persia were very important, and were in constant contact with the Brahmans of the frontiers, many of whom had even settled in those countries. There was a large number of Christian martyrs and monks living as hermits, and zealous missionaries carried Christianity to wild districts and to wilder tribes. Among the latter were the Hūnas who invaded India in the fifth and (a second time) in the sixth century.
- 2. Kṛṣhṇa of Dwārakā.—Syncretism is a very common thing in the history of religions. There were four Jupiters, three Dionysoi, many Herakles, an Amen-Ra, though Amen and Ra continued to be separately worshipped, etc. And so, besides the child Kṛṣhṇa, we have at least three other Kṛṣhṇas.

First, there is a chief of Dwārakā, clearly no Āryan, but a dark-skinned indigenous hero of the Lower Indus, the land of degraded Āryas, S'ūdras, and Abhīras, according to the Viṣhṇu-Purāṇa. In the epic he holds only the inferior rank of a charioteer, but he plays a leading part and is famous for his 'policy,' i.e., perfidiousness, just as the Grecian Odysseus.

Second, there is a semi-agricultural, semi-solar, or atmospheric God ot immemorial antiquity, held in great veneration on the northwest frontier. He is the son of Dwaki and Vāsudeva, and the younger

brother of Balarāma, with whom he shares the title of Dāmodara. His shrine is at Dwārakā.

Third, there is a hero-god, being the result of a gradual identification of the non-Āryan hero of the Indus Valley with Indra first ('Upendra, Govinda') and afterwards with Viṣhṇu. He is still identified with Indra after 300 A.D., and not identified with Viṣhṇu until the fifth century A.D., according to the evidence of both inscriptions and literature.

Kṛṣhṇa of Mathurā.—He does not appear on any sculpture before the last half of the sixth century, and it is evident for other reasons too that his birth time was the end of the fifth or the beginning of the sixth century A.D.

This is the very time in which India was invaded by the Hunas and when another tribe of Scythian nomads closely connected with them, viz., the Gurjaras, occupied the land of Braj, i.e., the large area of pasture and woodland in which Mathura was situated. Up to this time Mathura had been entirely Buddhist and Jain, and still earlier it was the capital of the S'ūrasenas, who were devoted to S'iva, the worship of the elder Krshna being confined to the Indus Valley and the mountains of Kabul. "Before the arrival of the nomads the land of Braj had no special sanctity; it was their wanderings with Krshna which made it sacred, and it is these nomads which have given it its character." With the Gujars correspond in minute details the nomads of the Vishnu Purana: they had no houses, but lived in their wagons; they came from a mountainous region (which could only be the Himālayas); their religion was a novel one, different from that of the Brahmans; their young god carries a pipe, a musical instrument used only by Gujars and Ahirs, etc. The new religion the Gujars brought to Mathura was a mixture of Christianity with Hinduism. Certain elements were obviously Hindu, and borrowed from the story of the older Krshna. The kernel, however, was the stories of the infancy of the Christ with which the Gujars became acquainted through their contact with the Hūnas, if not more directly, in their Central Asian home. For, "the divinity of child-hood is an idea which the world owes to Christianity,\* and it is this idea which the child Krshna expresses, however imperfectly."

"Some Modern Theories of Religion and the Veda," by A. Berriedale Keith, is an inquiry as to the applicability of the totemistic and similar theories suggested by the comparative science of religions to the Vedic animal (and human) sacrifice. The answer consists in a good many, perhaps.

The other principal articles are: "Some Border Ballads of the North-West Frontier," by E. B. Howell; "Tufail at Ganawi:" a

<sup>\*</sup> This is a curious statement, for one would think that the "world" of Mr. Kennedy would include India, where more than eight hundred years before the Christ the great word was spoken (Bṛhadāraṇyakōṭaniṣad 111., 5): "Therefore the Brāhmana, having done with book wisdom, should remain in a childlike state," (tasmād brāhmaṇah ṭāṛḍṭtyam nirvidya bātyṣna tiṣṭhāset). The very same idea occurs in another old Upaniṣad (pre-Buḍḍhistic Sanskrit) lately discovered by me, viz., Chāgaleyōṭaniṣad, where some great priests, proud of their caste and knowledge, are sent, for enlightment, to the "childlike" people of Kurukṣetra (kurukṣetra evōṭasametya ye bātis'ā va tān upāyy'aite va idam pravakṣyantīti).

poem from the Asma 'īyāt, edited by F. Krenkow; "The Hebrew Version of the Secretum Secretorum, a medical treatise ascribed to Aristotle," by M Gaster; "Two Hittite Cuneiform Tablets from Boghaz Keni," by the Rev. Professor A. H. Sayce; "'White Hun' Coin of Vyāghramukha of the Chāpa (Gurjara) Dynasty of Bhinmāl," by Vincent S. Smith; "Moga, Manes, and Vonones," by I. F. Fleet; "Archaeological Exploration in India," 1906-7, by I. H. Marshall. From the latter the following may be quoted: "A fact which our discoveries have now made abundantly clear is that the most important building age of Sārnāth (near Benares) was the age of the imperial Guptas; yet more, they establish the existence of an important and wide-reaching school of sculpture at that epoch, and open up for us an almost new chapter in the history of Indian art."

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The January number contains a suggestive criticism of Mr. Kennedy's speculations on the elder and the younger Kṛshṇa, viz, "The Child Kṛshṇa," by A. Berriedale Keith. As to the similarities between Christianity and Krishnaism, Mr. Keith thinks it at least as easy logically to explain them by the hypothesis "that there existed in India an indigenous cult which resembled Christianity in certain respects, and which, therefore, naturally assimilated whatever Hindu taste found attractive in the new religion which was brought by missionaries and others from the West." But such an hypothesis is not even necessary. For there can be little doubt, Mr. Keith says and he is certainly right-that "Krshna was recognised as a divine child long before the contact of Christianity with the Hindus." This is proved by the reference of the Mahabhasya to Kamsavadha, i.e., the standing enmity between Krshna and his uncle Kamsa. In the same Mahābhāsya, with the Kamsavadha, the Balibandha is mentioned, the latter referring to a legend of Vishnu (according to Weber), and this further shows that in that time, i.e., in the middle of the second century B.C., Vishnu and Krshna stood already in close relationship. There is even earlier evidence for this, viz, in Taittiriya Aranyaka X, 1, 6, where Nārāyaṇa, Vāsudeva, and Vishņu appear as identified. Evidently Mr. Kennedy is also wrong in distinguishing between the elder Kṛshṇa as an agricultural God and the younger as a pastoral God. For "the cow is an essential adjunct of the life of an agricultural people."

"A Defence of the Chronicles of the Southern Buddhists," by Harry C. Norman, is a fairly successful attempt to show that the dates given in the Ceylonese and Burmese chronicles are far more exact than certain modern scholars believe. The vyakti-viveka of Mahima-Bhatta, by M. T. Narasimhiengar. This is a well-done little sketch, intended to call attention to a unique work on rhetoric just under publication by Pandit T. Gaṇapati Sāstriar, Principal, Mahārāja's Sanskrit College, Trivandrum. Mahima-Bhatta was a native of Kashmīr, who lived, according to our author, in the early part of the eleventh century. His work is in prose and deals with dhvani (the inner essence of expressions). "As a specimen of well-reasoned disquisition and as an exposition of the subtleties of the art and science of critical research, the work stands out prominent in the whole field of Sanskrit literature."

The Hebrew Version of the Secretum Secretorum, a Mediæval Treatise ascribed to Aristotle, translated by M. Gaster. This is a treatise on the art of government which the old Aristotle is said to have sent to his pupil Alexander, on the request of the latter, together with an introductory letter in which he conjures his pupil, "just as I have been conjured upon this subject," not to reveal it. Yahia ben Albatrik, the Hebrew translator, says that, after having visited all those temples "where the philosophers deposited their hidden wisdom," he came at last to "the temple of the worshippers of the sun, which the great Hermes had built for himself," and after many ruses was finally allowed to study the books deposited there and to translate the "privy of privies" written in gold from Greek into Rumi (Syriac), from which he further translated it into Arabic. The first ten chapters of the book are on the rule of government; the eleventh deals with physiognomy, the twelfth with the preservation of the body, and the last with "special arts, natural secrets, and the properties of precious stones and pearls."

Other articles: "Suggestions for a complete edition of the Jámi'ut't Tawārikh of Rashidu'd-Din Fadlu'lláh," by Edward G. Browne; "The Pahlavi Texts of Yasna LXX." (Sp. LXIX), translated by Prof. Lawrence Mills; MSS. Cecil Bendall, edited by Louis de la Vallée Poussin. II. "Fragments en écriture Gupta du Nord' (Buddhist); "A Coin of Huvishka," by J. F. Fleet; "The Bābar-nāma; the material now available for a definitive text of the book," by Annette S. Beveridge; "The Bhattiprolu Inscription No. 1, A.," by J. F. Fleet.

A New Oriental Quarterly is announced on p. 167-8, viz., the Rivisla degli Studi Orientali of the Scuola Orientale of the University of Rome. The Rivista is to include the language and literatures of Africa. The first part (167 pages) begins with Abyssinian matter; then follows an article by Professor De Gubernatis on Lanmen's Alharva Veda; a Jain text, the Vāsupūjyacaritra of Vardhamāṇasūri, analysed by A. Ballini; a translation of the Chinese version of the Mahāparinirvāṇasūtra, by Prof. C. Puini; a translation of a Chinese collection of maxims, by Prof. L. Nocentini; and a few smaller papers.

Fournal of the German Oriental Society, Vol. LZI., third part and fourth part (1907). "Tidings of a Schill on his Moroccanian home" is a translation, by Hans Stumme, of a most curious composition written for him, on his request, by a Moroccanian visitor of Berlin. It gives, in a wild style, a lively picture, or rather a Kaleidoscopic series of pictures and scenes from to-day's Morocco.

"Amitagati's Subhāṣitasamdoha," Sauskṛṭ and German, edited by Richard Schmidt. This last instalment comprises chapters XXX. to XXXII., treating, respectively, of purity, the duties of a layman, and twelve-fold tapas. The middle chapter is particularly instructive. Stanza 5 seems to show that dining after sunset (rātri-bhojanam) was not absolutely forbidden by the Digambaras. But killing is not even allowed in order to obtain a medicine (6). The second commandment is called satyam here, but the description (8-11) shows that it is, in fact, a double one including veracity (satyam) as well as friendliness

(sunrtam). Hence the prohibition to speak the true word, if it does The third commandment is transgressed not only by open theft, but also by taking what another has lost on the street, etc. (12); further by fraud, black-mail, etc. (86-87). Thest is even himsā in as far as property is the external breath or life of people (arthabahis'carah prānāh prāninām). The fifth commandment, aparigraha or abstaining from property in the case of the monk, is with the layman pramanena grhītih only, i.e., moderation in gain. A good deal is also said about the vows (vratāni) to be undertaken by a layman, but we miss the commentary here. There are two kinds of lapas, \* the external one and the internal one, and each is sixfold. Among the former six is, e.g., sitting in a lonesome place; among the latter, religious study and meditation. At the end of the book a small guru-vams'a is given: from Devasena through Amitagati, Nemisena, and Mādhavasena the holy tradition came down to our author. The German translation is again not free from blunders. We only mention stanzas 45 and 79 where arambha is not 'Beginnen' (beginning), but 'violence' or, freer, 'egotism.'† Dr. Schmidt is, no doubt, what he boasts of in his latest work (on Indian Yogis and Fakirs), ‡ viz., a very sober realist, and he would therefore do better in future to keep his hands off from subjects connected with philosophy. "Historical documents of Khalatse in Western Tibet" (Ladakh). This is another important contribution by the missionary A. H. Francke, to whom we owe already so much valuable imformation about Western Tibet. It falls into four parts: (A). The Places of Worship of the Bon religion near Khalatse. The Bon Religion was ruling all over Tibet before Buddhism came, but little is known about it as yet. The places of worship are throughout on such spots where some wonder of nature, generally some strange shaped rock, is to be seen. By the introduction of Buddhism the Bon religion was not extirpated but rather modified. (B). 'The Indian Inscriptions of Khalatse, Though a few only, they are enough to confirm the historical news about the emigration to Ladakh of Buddhist Kashmir monks. (C). The Mediaeval Inscriptions of Tibetan Rulers, Among these there is also a little hymn to Tsongkhapa. (D). The younger inscriptions and kindred matter of Khalatse. They refer to the Dogra war, construction of roads, etc.

"An Indian Dining-rule," by Heinrich Lüders, calls attention to the unanimity with which the *Mahāsutasomajātaka* and almost the whole older Dharma literature allow the twice-born to eat the flesh of five (or six) kinds only of animals having five claws, viz., the hare, lizard (godha), hedge-hog, urchin, tortoise (and rhinoceros). On the eatability of the rhinoceros scholars did not agree, says

<sup>\*</sup> I fully agree with Mrs. Besant's exhaustive definition of the word in the Foreword to The Wisdom of the Upanishats.

<sup>†</sup> This Jain term drambha exactly corresponds with the Buddhist updddnam (selfish action) which follows trsnd ('thirst') in the famous formula of causality.

<sup>‡</sup> Including the modern ones, though the author admits that he has no personal experience with them!

Govinda (to Vasiṣṭha XIV., 47). Āpastamba allows even a seventh beast unknown elsewhere, the pūlikhasa.\*

"On the indigenous languages of Eastern Turkestan in the Early Middle Ages," by Ernst Leumann. Professor Leumann has made a discovery which promises to become the key to a new science, viz., the science of East Turkestanian antiquity. Hitherto we knew nothing about the language or languages of the literary finds made in Eastern Turkestan by Dr. Stein and others. Now Prof. Leumann has discovered, with the help of his Japanese disciple and friend, Dr. K. Watanabe, that one of the documents in question is a translation of one of those Buddhist Sutras of which only the Chinese and Tibetan translations have been preserved to us, viz., the Samghāt-The Chinese translation of such texts used to be as free as the Tibetan translations are slavishly literal. Hence, for a complete disclosure of the document only the Tibetan translation could be used, and this the Professor could not receive early enough for the present paper. Anyhow, so much can be said already now with certainty that the language in question is not 'Proto-Tibetan,' as Dr. Stein boldly called it, but an Aryan language, viz., a kind of Persian. As to the second set of documents, Prof. Leumann had already some years ago succeeded in reading one of them and discovered in it a finely built metre, but no related language could be found out as yet apart from some uncertain similarities to ancient Turkish.

The fourth quarter of the journal opens with a German translation, by Professor E. Hultzsch, of Langākṣi Bhāskara's Tarkakaumudi. The author, like Annambhatta, belongs to the third and last period of Nyāya and Vais'eṣika literature. Of his remaining works the Arthasamgraha (ed. by Prof. Thibaut) is the most famous. The Tarkakaumudi proceeds in much the same way as the well-known Tarkasamgraha, but it is more detailed, e.g., in the treatment of the false arguments (hetv-ābhāsās.) "Vedic Enquiries," by H. Oldenberg (continued). With the unique sagacity and exactness we always admire in Prof. Oldenberg's works, the following subjects are treated this time: the verbal prefixes; the position, in the Rgveda, of the comparative particles; the enclitic forms of the pronominal base a-; iva apparently monosyllabic in Rgveda; sa and sah in the Rgveda; dissyllabic pronunciation of r.

"Conflicts concerning the position of the Hadīt in Islam," by Ign. Goldziher. This is an interesting study of the different attitude of Muhammadan theologians as to such sayings of the Prophet or manifestations of God as are not found in the Korān and could appear even after the death of Mahomed by the way of inspiration. The raison d'être of the Hadīts was found in the following saying of the Prophet: "A book has been given to me, and besides something equal to it." The book, it was said, was for the multitude, but did not contain the sum of all those revelations by which God distinguished his elected prophet.

<sup>\*</sup> A much longer list of flesh and fish not allowed to a Brāhmin is given by Vyāsa in the Sāntiparvan of the Mahābhārata (Adhy, XXXVII (21-24). Of fishes only those are forbidden as have no scales. I believe that it was the influence of Jainism and Buddhism which forced Brāhmins to become strict vegetarians,

"The remaining articles of both the parts of the journal are concerned with philology. We mention: "A Specimen of the Khas or Naipālī Language," by G. A. Grierson; "Notes on some Arabic Names of Fishes," by M. Streck; "Horse and Rider in the Sāhnāme," by Paul Horn.

From the contents of other journals (not in our Library) we mention: "Historical Development of the Shushi Philosophy in Japan," by A. Lloyd (Transactions of the Asialic Society of Fapan, vol. XXXIV., Part 4); "Japanese Medical Folklore," by E. W. Clement (ibid., vol. XXXV, Part 1); "The Ten Buddhistic Virtues," by J. L. Atkinson (ibid.); "Etudes de literature Bouddhique," by Ed. Huber (Bulletin del'Ecole Francaise del'Extrême Oriente, vol. VI., Nos. 3-4); "L' inscription de Sārnāth et ses paralleles d'Allahābād et de Sanchi," by A. M. Boyer; "Le Dieu Indo-Iranien Mitra," by A. Meillet (Fournal Asialique, vol. X., No. 1); "Witchcraft in the Chinese Penal Code," by C. W. Williams (Fournal of the North China Branch of the Royal Asialic Society, vol. XXXVIII.); "Philosophie populaire Annamite," by L. Cadière (Anthropos, vol. II., Part 6); "Un ancien document inedit surles Todas," by L. Berse (ibid.); "Dīpavamsa and Mahāvamsa," by O' Franke (Vienna Oriental Fournal, vol. XXI, No. 3); "Contributions from the Jaiminīya Brāhmaṇas," by H. Oertel (Fournal of the American Oriental Society, vol. XXVIII., first half); "The Sniff-Kiss in Ancient India," by E. W. Hopkins (ibid.); "Zoroaster and his Religions," by A. Yohannan and A. V. W. Jackson (ibid.).

#### DR. F. OTTO SCHRADER.

Among other exchanges we note, The Ceylon Review (an interesting number), The Indian Review, Indian Journal of Education, Modern Astrology, Gurukula Magazine, Light, The Dawn, The Light of Reason, Siddhanta Deepika, Sri Vani Vilasini, Phrenological Journal, The Metaphysical Magazine.

"The Love of God does not consist in being able to weep, nor yet in delights and tenderness, but in serving with justice, courage and humility."

SAINT TERESA (16th Century).

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish t'were done.
Not till the hours of light return,
All we have built do we discern.

MATHEW ARNOLD.



### THEOSOPHY IN MANY LANDS.

#### GREAT BRITAIN.

The quarterly meeting of the Northern Federation T.S. and the annual meeting of the South-Western Federation have both taken place during February. The one at Sheffield, when Mr. Sinnett presided and lectured upon his earliest "Touch with Theosophy," and on "The Superphysical Planes of Nature," both lectures being greatly appreciated and the whole of the federation meetings being much enjoyed. The other was held at Bath under the presidency of Miss E. Ward, who lectured on "Some Tendencies of Modern Thought," to the general public, and on "Principalities and Powers," to the T.S. members These meetings were also well attended and successful gatherings.

The specially appointed Committee on rules has met four times and drafted a set of rules which it recommends to the Section, and it has been decided to call a Special Convention for the 4th of April in order that these suggested rules may be discussed and, if approved, adopted, so that they may come into operation before the next election of officers and Committee. The main effect of the new rules would be to make individual suffrage the method of election for Sectional officials as it is for the chief officer of the whole Society. Results would be announced before each Annual Convention, and the Convention itself would be able to devote more time and energy to the discussion of topics of general interest—'its "a consummation devoutly to be wished!"

Many references to the New Theology—so-called—have been made in these pages, but generally in its relation to the Protestant Free Churches. It is good to remember that the most rigidly conservative of all communions—that of Rome—is also not a little affected by the spirit of the age. "Modernism" is the name by which the new thought is known in Roman Catholic circles, and M. Paul Sabatier is giving a course of lectures on it at the Passmore Edwards Institute. In the course of his first address M. Sabatier defined the Movement as being neither Liberalism, nor "Loisisme" nor Protestanism in the Roman Catholic Church; it

accepted all the past of the Church just as the patriot accepted the past of his country, for in neither case could that past be changed. That it was not Protestantism was conclusively proved by the fact that one of the great manifestoes of the movement, Loisy's "L'Evangile et l'Eglise," was a refutation of Harnack and other Protestant divines. Modernism had nothing in it of the Protestant spirit of examination which approached the spiritual records with the question: Are they true or are they false? It was rather a spirit of advance: un printemps spiritual qui revivifie tout. The young movement was determined on nothing so much as on remaining staunch and faithful to the Communion in which it had begun.

[APRIL

That is an attitude of mind with which the Theosophist can sympathise. Not to break down and destroy the organised channel for spiritual life, but to widen and render it more responsive, more thoroughly virile, is a truly theosophic aspiration.

Students of the occult might profitably investigate the astral conditions in such regions of the United States as Breathitt County in the State of Kentucky, one of those remote districts where an extraordinary blood-feud or vendetta has been raging for half a century, and is now closed (we may hope) by the murder of a father by his son. The details of the feud—too long to relate here—go to show that the psychic atmosphere of the whole place must be reeking with passion, and one wonders to what extent the long list of foul and treacherous murders is due to a veritable infection as real and loath-some as the plague. It should be possible, one would think, for some 'invisible helpers' to study these conditions and do a little whole-some sanitary purification in so foul a swamp of bloody vengeance.

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#### ITALY.

In the first of these periodical letters from this Section it was pointed out how, since 1900 especially, a great and growing change was spreading gradually over all branches of serious thought in this country, as indeed in most civilised countries of the western world.

It was shown how in Religion, in Science, in Philosophy, the narrower orthodoxy of last century was being assailed on all sides by a new uprush of living idealism and vigorous investigation. A new leaven seemed to be working in the realm of ideas, and men were no longer hesitating to voice their views and opinions openly in public and in print.

Under many names, mostly ending in '-ism' this current manifests itself; through many different channels it threads its way, each stream varying possibly in content and capacity, distinct usually in purpose and direction, yet originating in one source.

This one source is the periodical inflow of new life afforded to man as he grows in understanding by which he modifies or breaks the old form that has become constraining or rigid, and moulds for himself a new form better suited for his further development.

Believing all things and all men to be 'in process of becoming,' the student of Theosophy sees in this evolutionary process the gradual working out of the Great Law, and endeavors to co-operate intelligently with the unfolding of life, the unveiling of spirit, in the human race. But there is a difference between this position of trying to understand and co-operate with the 'scheme of things,' and being identified with, or held responsible for the many and various forms that the streams of thought take under the impulse of the new current of ideas.

Yet there are signs that certain sections of the Roman Catholic Church are taking notice of Theosophy, and find it convenient in their struggle against the spreading of more liberal and less orthodox yiews to suggest, as set forth in recent articles which appeared in

the Civitta Cattolica of Rome, that 'modernism' was tainted with "theosophical infiltrations."

This same policy of confusionism is more thoroughly exemplified in a recent book of over 350 pages called *Occultismo e modernismo*, by a Jesuit Father, Gioacchino Ambrosini, published in Bologna with all the proper ecclesiastical sanctions by the Tipografia Arcivescovile.

It is unnecessary to consider the book seriously, or to examine it in detail. Suffice it to say that it takes the form of eight long letters to a young friend, warning him of the heresies of the day, and especially of 'Modernism,' Theosophy, and the opinions contained in Fogazzaro's novel, 'Il Santo.'

The author goes so far as to say that "the occult doctrine alluded to in Fogazzaro's 'Santo' . . . is a doctrine taken from the Theosophical Society of Madame Blavatsky."

His imaginative fancy even causes him to see in one of the secondary characters of Fogazzaro's book, namely, "the noble English lady . . . famous for her riches, her peculiar costumes, and her Theosophical Christian Mysticism," the person of our esteemed President, which, of course, is absurd and which Fogazzaro would be the first to disclaim.

But it is all part of a policy to frighten the more liberal-minded Catholics away from the 'modernist' tendencies, by suggesting a connexion with the unknown 'bogey' of Theosophy, Occultism, and the Black Arts,—all of which are one in the priest's estimation.

The only remarkable part about the book is that it clearly shows how closely Father Ambrosini and his friends seem to follow all that is published along the lines of thought which displease them; how artfully they traverse and twist and confuse the tendencies and issues, and how ingenuously they "give themselves away" in the operation, while they of course call people's attention to the literature that they criticise, and that might otherwise have passed unobserved.

The book in question has been satirically criticised in the *Unovo Giornale* of Florence, by Berta Fantoni; and an excellent paper by Decio Calvari, in the *Ultra* of February, treats in detail, and very ably, with the various publications against Theosophy, including Father Ambrosini's book.

The "Ars Regia" of Milan has just issued a completely revised and new translation of Anderson's Re-incarnation. The editor, Dr. Sulli Rao, is to be congratulated for the way in which the book is got up, being very nicely printed, with a good index, and a useful illustrative catalogue of other theosophical publications at the end.

The translation has been done in a most painstaking manner by Mr. A. Cantoni and Major O. Boggiani.

Every day new publications are forthcoming, from various editors of works interesting to theosophists, either as translations or as reprints from old and rare editions.

Thus are announced new issues of The Spiritual Guide of Molinos; The Book of the Perfect Life, by an unknown German of the XIV. century, a disciple of the Master Eckhart; An Unknown Philosopher

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(Louis Claude de St. Martin); and so on through a number of interesting subjects—gnostic, orphic, mystic, theosophic.

The public taste is evidently becoming ever more interested in thoughtful books, and the fulminations and intransigency of the Vatican seem rather to whet than to stifle people's appetites for the literature that will nourish the growth of the Soul.

W.

[APRIL

### INDIAN SECTION, BENARES.

There are no special activities to report from Headquarters this month. In the absence of the President work has gone on very quietly. Mrs. Besant arrived in Benares on March 15th from Calcutta, where a few days had been spent, the report of a lecture given there by her on the 12th upon the general work of the T.S. in India having appeared in the Slatesman. During her absence several interesting lectures have been given in the Section Hall on some aspects of Buddhism, by the Rev. Kavaguchi, a Japanese Buddhist priest, who has been for some time resident at Headquarters, and by Dr. Schräder, who has studied deeply the religion of the Buddha. Dr. Schräder also gave a very interesting lecture upon "Goethe and Reincarnation," in which he pointed out many evidences in the writings of the German poet of his belief in the teaching of reincarnation. We hope that Dr. Schräder will see his way to publish this lecture in due course.

Last month we referred to the Central Provinces Theosophical gathering, which met at Amraoti in February, the report of which has since been received. In addition to resolutions passed relative to the helping of the many thousands suffering through the famine, more particularly in caring for those left orphan and destitute and giving aid to middle class people who will not seek it through the ordinary channels, discussion was carried on as to the best way of bringing members into closer touch with each other, more especially those who are unattached to any Branch. It was resolved to institute a system of correspondence with unattached members, and to compile lists of the members in these Provinces, to be circulated amongst the Branches and unattached members; also to publish periodically in Theosophy in India the names of the Presidents and Secretaries of Branches and prominent workers, in order that members visiting the Province may know where to find friends. This should do much towards cementing a bond of union amongst Theosophists in different parts of the country, and its usefulness will be abundantly realised by those who are in the habit of travelling to any extent.

In the second week in March Mr. F. T. Brooks paid a flying visit to Headquarters in connection with the newly-formed Hindustan Federation, which includes many of the principal branches in the United Provinces. The first Session of this Federation is to be held at Lucknow during the Easter holidays, on Saturday and Sunday, April 18th and 19th.

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#### SCOTLAND.

A correspondent sends us a most cheering account of the Edinburg Lodge activities: "We are doing very well. Our life and activity revived again completely in October, the beginning of the session." Classes have been started which are thoroughly well attended; a devotional group is found very helpful, and one for the careful and scientific study of psychic phenomena is serving well for the instruction of members, and the whole Lodge "is full of life and energy." On another page will be found an account of the performance of Peer Gynt, undertaken by the Lodge, and of the striking success achieved. The press notices give unstinted praise to the presentment of the mystic play, and to the Edinburgh Lodge for its fine rendering of Ibsen's masterpiece. The Lodge was aided by some sympathetic non-members, but itself provided the chief actors. It is delightful to see how Theosophy is making itself felt in all directions as an interpreter of noble thought,

A.

#### CEYLON.

Mr. Tyssul-Davies, the Principal of the Ananda College, is winning golden opinions, and Mrs. Besant's Christmas present to the Buddhists—to make a long story short—is much appreciated by all. His charming wife, Mrs. Davies, is also a great acquisition to us. She helps Mrs. Higgins at the Musaeus School, and both husband and wife are ever to the front to help where help is needed.

Mrs. Higgins, the Principal of the Musaeus School and pioneer worker among Buddhists girls, is sailing early in April to Europe on a well-deserved holiday, which she will spend in Germany. She will be away for six months, and Miss Albarus, who arrived a few days ago, will act as Principal during her absence. Miss Whittam, another devoted worker at the Musaeus School, will jointly work with Miss Albarus on the teaching staff.

From the gift of £100 to the Musaeus School given by Mrs. Annie Besant—out of her birthday gift—Mrs. Higgins has invested one thousand rupees—for an Annie Besant Scholarship for Ceylon History to be competed for by the girls of the School. Her action is most commendable, as it not only helps deserving students, but it also helps the foundation of the school itself, while the name of the donor is also perpetuated.

Early last month Mr. Tyssul Davies presided at the prize-giving of a Buddhist school at a village not far from Colombo. He made a telling and helpful address. Mr. Woodward, of Galle, had a similar function to perform at another village school, about the middle of last month, and it is most pleasing to note how the younger generation of workers is following up so beautifully the work laid down by Colonel Olcott in Ceylon. Quietly but steadily they are forging ahead, and their noble and unselfish work is bound to succeed. In Colombo arrangements are being made to hold the annual Fancy Fair in aid of the Buddhist schools about the end of this month, and the hard work out in by the members of the Colombo Society it is sincerely hoped will be crowned with success,

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The results of the Cambridge local examinations have been received, and it is most gratifying to record the success achieved by the Ananda College, Mahinda College, Dharma-Raja College, and the Musaeus Girls' School. Some of the pupils have come out with flying colors, receiving distinctions.

The latest addition to the list of visitors to the "Hope Lodge" is Miss Bonavia Hunt.

H.

### "PEER GYNT" IN EDINBURGH.

The somewhat audacious dramatic experiment of the Edinburgh Lodge in promoting an amateur production of Ibsen's, "Peer Gynt" has been fully justified. Although the Norwegian poet's masterpiece has not been given before in Britain, this is not the first time that the T.S. has undertaken the work. The exceedingly interesting production at Geneva and Lausanne of Count Prozor's excellent French translation a few years ago was practically, if not ostensibly, supported by the Geneva Lodge.

As on that occasion, it was only possible to present a selection of the scenes—the whole play, as given in Norway, requires two evenings of not less than three hours each, and it was thought best to indicate the limitations of the attempt by giving it the title of "A Costume Recital of Scenes from" Peer Gynt," In the difficult work of selection the dramatic action and the coherence of the story were carefully considered, and the earnest desire of the stage manager was to give a faithful and artistic presentation of the poem, without wresting it to point any particular moral or advance special points of view. At the same time the programme supplied a suggested "key," carefully guarded as "carrying no authority," and while all references to local Norwegian politics were omitted, the mystic and folklore element was retained. The "key" ran as follows:

"Peer may be looked upon as yet another type of the Prodigal Son, going forth into physical incarnation in blindness and ignorance, and gradually evolving through variety of experience. Solveig represents Peer's higher self, whom he must ultimately wed. The sight of her awakens him to the worthlessness of the lower desires, but, chained by past misdoing, he cannot rise to her level at once. Her parents represent law in its sterner aspect; Helga, the aspiration, carrying messages from the lower to the higher. Aase suggests the primitive type of conscience, i.e., the voice of past experience, or instinct, alternately upbraiding and applauding, and liable to error. She dies when superseded by the higher self. Anitra stands for the gratification of the senses." As an outsider admitted, 'It must be confessed that this Theosophical interpretation explains the poem without the least pressure.'

It was curious and interesting to find that those of the audience who rejected or did not grasp this point of view and who looked upon Solveig as a physical plane rival to the hardly-used Ingrid felt out of sympathy with the conclusion of the play. They were indignant that, after all Peer's selfish sinning, he should, though "at long last," apparently reach a fairy-tale conclusion and live happy ever after. They did not realise that while every precious bit of wisdom gained through experience was safely garnered in the higher consciousness (Solveig), the agent of Karma, symbolised by the Moulder of Buttons, still waited 'at the cross-roads' and that eventually all must be duly accounted for.

The play is full of difficulties, mechanical and otherwise, and a costly and elaborate setting was far beyond the promoter's reach. But the greatest difficulty will always be to find an actor capable of sustaining the title rôle and willing to undertake its truly colossal labors. For Peer is practically never off the stage, and many of his speeches are of great length. Fortunately the T.S., if poor in coin, is rich in whole-hearted and devoted adherents, and one was found whose professional experience, fine and expressive voice and thorough grasp of the part, made his gift of service of great value. As one critic remarked, "It is impossible to speak too highly of the vigor and intelligence he brought to bear on his task." The stage-manager had also exceptionally heavy work. To direct a body of thirty-eight amateur actors, some very capable, others totally inexperienced, but all alike busy people with scanty leisure for rehearsal, was arduous enough. Her consternation may be imagined when after rehearsals began and arrangements for the production had been made, the English version of the play, through its very qualities of accuracy and scholarship, was found lacking in the necessary rhythm and freedom, and could be neither learned nor spoken. This entailed re-writing all the scenes used and rhyming most of them. The apparent hindrance proved, as hindrances often do prove, an additional help, giving greater intimacy with the poem and a deeper realisation of its beauties and meaning. By means of a pamphlet \* his increased comprehension was imparted to actors and orchestra, thus greatly assisting the unity of the presentation.

It is not often realised how much may be done for the evolution of the powers of combination in the individual by association for dramatic purposes. Here we had a body more than usually coherent, harmonious, and singularly free from the element of personal ambition which so often mars a dramatic enterprise as a whole. That this was felt by the audience may be shown by two remarks: "We were so absorbed in the play we forgot to notice who were taking individual parts." "There was an atmosphere in the whole company that came right across the footlights to the audience—you felt it." That this atmosphere was given by the Theosophical ideal of brotherhood and unity cannot be doubted. And it must be remembered that the beautiful and harmonious resultant was, as it were, a blossom on the plant of years of steady and earnest work by the Edinburgh Lodge. The fruit is not yet, but indications of its future form are to be seen. There is an evident stimulus of thought: public opinion is awaking to the fact that the T.S. is capable of good work. "The recent performance of Ibsen's 'Peer Gynt' ... marks a step in the intellectual development

<sup>\*</sup> Has Peer Gynt a "Key"? by Isabelle M. Pagan. (The pamphlet was printed in the Theosophical Review for March.)

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of the city." Three clergymen have preached on the play in the short interval since its production, and the general interest aroused suggests to the Lodge a special set of public lectures next winter. Above all, the inspiring spirit of the Theosophical ideal has been noted by those outsiders who helped in the production. "It must be a great advantage for you to have the Theosophical Society to work with," said a friend to the stage-manager; "Theosophy seems to give you such fine feelings."

Detailed criticism of the production is out of place here and a record of inevitable imperfections unnecessary. Points commended by experts were, the beauty of the coloring, the graceful dancing, the skilful management of crowds, the sympathetic and musical rendering of Grieg's music by the orchestra, and the sustained unity of the whole. The part of Solveig was taken by an associate, Mrs. Frank Baily, whose singing at the European Congress in London may be remembered. The three other chief characters, Peer Gynt, Mr. John Darlison, Aase Miss. J.E. Pagan, and Ingrid, Miss. Eleanor Elder were members of the Lodge. Able assistance was given by distinguished amateurs and by an orchestra unconnected with the Lodge. The much appreciated stage-manager was Miss Isabelle M. Pagan.

J. H. E.

### SCIENTIFIC NOTES.

It would seem that Prof. T. J. J. See, of the Naval Observatory, California, who was referred to in previous notes, has taken upon himself the useful task of championing the cause of the Ancient World in matters of scientific knowledge, for in *Nature* of Feb. 13th (p. 345), is the following letter from his pen:

In Strabo's Geography, book XVI., Chapter XI., para. 24, in the description of Sidon, we find the following remark: 'If we are to believe Poseidonius, the ancient opinion about atoms originated with Mochus, a native of Sidon, who lived before the Trojan times.' This tracing of the theory of atoms to an authority much more ancient than Democritus does not seem to be mentioned in any of the works on physics, but as it is from the usually accurate Strabo, and rests on the high authority of Poscidonius it seems worthy of notice.

Strabo and Poseidonius were contemporaries, living about 100 B.C. Democritus, the supposed founder of the atomic philosophy, lived about 450 B.C. The Trojan war is calculated by scholars to have happened about 1400 B.C., when the city of Troy is said to have been destroyed. When Dr. Schliemann, by his excavations, discovered Ancient Troy, he demonstrated that it had been the site of at least seven different cities in antiquity, one being built above the ruins of another, at long intervals of time. If, therefore, the theory of the atom can be traced back to before the Trojan times, it carries us a long way towards the final catastrophe of Atlantis in which civilisation the atom must have been known, owing to the psychical development of the fourth root race.

In reading the Historian's history of the World, as recently published by the London Times (Vol. I., p. 88), I was interested to find that we can now practically trace back the world's history to about the

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time of the final destruction of Atlantis, B.C. 9500. Thus Champollion gives the date 5867 B.C. for the beginning of the first Egyptian Dynasty, and the prehistoric age of continuous culture known to us covers probably two thousand years more, when there is clear evidence that a change of climate took place in Egypt. To quote the above work (p. 88):

The date of the change of climate is roughly shown by the depth of the Nile deposits. It is well known by a scale extending over about three thousand years, that in different parts of Egypt the rise of the Nile bed has been on an average about four inches per century, owing to the annual deposits of mud during the inundations. And in various borings that have been made, the depth of the Nile mud is only about twenty-five or thirty feet. Hence an age of about eight or nine thousand years for the cultivable land may be taken as a minimum, probably to be somewhat extended by slighter deposit in the earlier times.

From the above it is evident that the waters of the Nile began to flow through Egypt about the time of the final destruction of Atlantis B.C. 9500, and this may well have been caused by the great convulsion of nature which, we are told, took place at that time. It is also evident that it was accompanied by some great climatic change in Egypt, for it is shown that before the Nile commenced, Egypt was a rainy climate, "which enabled at least some vegetation to grow on the high desert, for the great bulk of the worked flints are found five to fifteen hundred feet above the Nile on a tableland which is now entirely a barren desert."

We are thus able to trace back our world-history almost with chronological exactness to the destruction of Poseidonis as given by the occult records, when some change took place which caused the waters of equatorial Africa to flow through Egypt and simultaneously changed the country from a region of rain to one of desert. It would be interesting to ascertain what the influences were that caused the climatic changes which doubtless were not confined to Egypt. A partial redistribution of land and sea could be one of the causes, but there may have been others also.

If we examine the position of the equinoctial points for the time B.C. 9500, when this climatic change occurred, we find they bear a rather curious relationship to our sidereal system. The spring equinoctial point then lay on the ecliptic plane about long.159°. It has been recently discovered by Dr. Gould that within the system of the milkyway there is a smaller sidereal system consisting of a ring of the brightest stars. Our own sun appears to occupy the centre of this bright ring, and would thus seem to be a member of this cluster of stars. If this be so, it is likely to have special links, electric and magnetic, with the system to which it belongs.

Now the north pole of this ring of bright stars is about long. 155° and 15° N. of the ecliptic, so that when the change of climate took place and Atlantis was destroyed, B. C. 9500, the line of the equinoctial points was coincident in longitude with the line of the poles of this great circle of bright stars, and it is quite conceivable that the period when these two lines were crossing over each other would be one in which the forces interacting between the earth and the stars underwent a process of reversal and thus caused climatic changes and geological upheavals.

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Since The Secret Doctrine contains several suggestions connecting polar motions with climatic changes, great catastrophes, and the rise and fall of nations and sub-races (Vol. I., p. 713; Vol. II., p. 344-5), it behoves the theosophical student to seek for some solution along the lines above indicated, taking observed facts as far as they will carry him, and trying to fill up the gaps by means of hints from occult sources. A deeper study of this ring of bright stars might, therefore, be of profit.

The ring itself is a great circle of bright stars, whose plane cuts the ecliptic in longitudes 60° and 246°, the ascending node being at 246°. It is inclined to the ecliptic at an angle of about 75°. The star Aldebaran (Rohinî), in long. 68° 29′, marks the descending node, whilst the star Antares (Jyeshta) in long. 248° 22′ marks the ascending node. At the beginning of the Kali Yuga, B. C. 3102, the line of the equinoxes about coincided with the stars Aldebaran and Antares, so that it lay within the plane of the ring of bright stars, and thus very naturally began a new sidereal epoch.

When the sun is in conjunction with Aldebaran (Rohinî), on May 30th, the earth is crossing this plane of bright stars in a backward direction from its north to its south pole. When the sun is in conjunction with Antares (Jyeshta), on November 30th, the earth is crossing the plane of bright stars in the forward direction from its south to its north pole. The Hindûs name these lunar months from the asterism which is 180° from the sun's position; thus when the sun enters Rohini, the month is named Jyeshta, from the opposite star Antares, and so with all the months; hence the earth is crossing the plane of bright stars in the Hindû months Rohinî and Jyeshta. In the month of Jyeshta, near the end of May, the south-west monsoon commences, and in the month of Rohini, near the end of November, the north-east monsoon sets in; hence the passage of the earth through this plane of bright stars is coincident with important changes in the wind and ocean currents of the globe, which are the great factors which determine climate.

It is interesting, therefore, to note that whilst the line of the equinoxes coincided with the poles of this plane of bright stars a permanent climatic change occurred in Egypt and elsewhere; the semiannual passage of the earth across the same plane coincides with a periodic climatic change due to the reversal of monsoon winds and ocean currents. That this last fact was well known to the Ancient World is clear from the works of Varaha Mihira, a native of Ujjain, the Greenwich of the Ancient World, situated east of Ahmedabad in E. long. 75° 52' and N. lat. 23° 12', who lived in the sixth century A.D., and whose writings were largely copied from more ancient books. For in Mr. N. C. Iyer's translation of his Brhat Samhitā (p. 120), I find that one method used by the ancient astrologers for forecasting the south-west monsoon rains was by the phenomena which occurred in the month of Jyeshta, on the four days named the Vayu Dharana days, from the eighth to the twelfth after the new moon, and on the average these coincide with the sun's conjunction with the star Rohinî or Aldebaran, in other words, with the passage of the earth across the plane of bright stars.

It is true that the modern meteorologist attributes these changes of the monsoon winds to other causes. He holds that they are due entirely to the northern and southern declination of the sun. But meteorology is the most unsatisfactory of all the modern sciences and makes the least progress of any. It resolutely refuses to admit that any of the heavenly bodies except the sun has any influence on the weather, and in this it is at direct issue with ancient teaching and esoteric science. It should be remembered that the views of the ancients were based on continuous observations in India and Chaldea for many thousands of years, whilst modern observations do not extend much beyond two centuries. The weight of modern authority, therefore, is insignificant when balanced against the views of the ancients, particularly when it persistently ignores such obvious causes as the action of sidereal and planetary forces.

If, as above suggested, the passage of the earth across the plane of bright stars determines the times of the south-west and north-east monsoons, then it is quite easy to explain the change of climate so clearly indicated in ancient Egypt about the time of the destruction of Poseidonis. For the monsoon currents, on this hypothesis, will not follow the tropical year but the sidereal year, and this justifies the Hindû in retaining his fixed zodiac and his sidereal year. Previous to 12,000 years ago the south-west monsoon would not begin in June, as at present, but in December, since the equinoxes would have shifted 180°, and we should have the north-east monsoon in summer and the south-west in winter.

It will be easily seen that this would constitute a general climatic change all over the earth's surface, for there would be a prevalence of southern winds in winter and of northern winds in summer, or just the reverse of what occurs at present. These southern winds would make the winters warm and wet and the northern winds would make the summers dry and cool. It would tend, in fact, to make the seasons of summer and winter more nearly alike in temperature, so that tropical and sub-tropical countries would be temperate all the year round. In higher latitudes the winter precipitations would take the form of snow, which would gradually accumulate from year to year, since the summer would be too cool to melt the winter's collection of snow and ice, so that in this way the northern and southern latitudes would experience a kind of glacial period, the extent of which would vary each cycle of precession according to the greater or less inclination of the equator to the ecliptic.

The above is, I think, in general accord with the evidence of glacial periods as found by Geologists, and agrees fairly well with the suggestions contained in *The Secret Doctrine* and in ancient tradition. Many facts are held to indicate that glacial periods were due to cool summers and not to arctic winters. Geologists find traces of several such periods, the oldest being the most severe whilst the more recent showed that the ice cap became less and less extended, and thus could well be due to successive precession cycles, in each of which the inclination of the equator to the ecliptic had diminished.

The ring of bright stars of which our sun is a member forms a kind of nucleus within the milky-way, and it is natural to suppose that

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it performs an important function in the economy of Nature. It may further constitute an important key- to the interpretation of the ancient zodiac.

G. E. SUTCLIFFE.

#### FROM THE ADYAR BULLETIN.

"The month of February seems destined to be important in the Theosophical Society. On the 4th of February, two days after my arrival, a suggestion was made to me that it would be a good thing for us to acquire the estate which lies to the east of our grounds, along the river bank. It did not seem a very practical idea, as, when I enquired about it last year, I was told that it could not be purchased under Rs. 50,000. However, I spoke about it to one or two friends, who promptly offered to lend part of the money at a very low rate of interest. I thereupon wrote to two or three more. In a week the money was in my hands-Rs. 12,000 of it in gifts. My agents, one of whom had acted for H. P. B. and Colonel Olcott in the purchase of the Adyar estate, secured the land for Rs. 40,000, and the sale was completed and possession of the land given to me on February 15th. The estate comprises eighty-one acres, with a very fine bungalow, and the land yields an income, which may be much improved, from fruit trees and timber. Its control passes at once to the T. S., and its title-deeds will be handed over as soon as I have paid off the loan contracted. This I hope to do in the course of a couple of years, even if no one else cares to share in the gift to our beloved Society. The remaining land, between the Arcot estate—to be known henceforth as Blavatsky Gardens-and the sea, has also been purchased, but in this case by the transfer of some of the Government Stock belonging to the T. S. to an investment in land. This has, of course, been done with the consent of the Executive Committee, as the Constitution requires, and this consent was cordially given, as the land yields a safe 7 per cent. in lieu of the 31 per cent. of Government Stock, and may yield considerably more if properly cultivated. There is a fair hope that, in the course of a year or so, by good management, it may be possible to reduce the contribution now made by every Section to the upkeep of Headquarters, thus leaving to the Sections more money for their own local work. This second plot, when the legal formalities are completed, will be named Olcott Gardens. Thus will the names of the Founders be physically linked to their beloved home."

It is proposed to put up a memorial tablet in Blavatsky Gardens, bearing the words: "Presented to the Theosophical Society, in loving memory of H. P. Blavatsky, by some of her grateful pupils, to whom she brought the light."

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#### APRIL 1908.

#### MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st February to 20th March 1908 are acknowledged with thanks:—

| President's Travelling   | FUND. Rs. A.   | P.                |
|--|--|-------------------|
| Mr. Oscar F. C. Hintze, Frankfort  | 14 10  | 0                 |
| Mr. V. Gopalayya, Executive Engineer, Cu   | ddalore 50 0   | 0                 |
| OLCOTT STATUE FU   | IND.   |                   |
| Mrs. Elizabeth Worth, Launceston Bran  | ch, Tasmania 31 14   | 0                 |
| Miss L. Edger  | 10 0   | 0                 |
|  |  |                   |
|  | Total 106 8  | 0                 |
|  |  |                   |
|  | A. SCHWARZ,  |                   |
|  | Treasurer, T   | .5.               |
| Donations.   | Rs. A.   | D                 |
|  | 105. A.  | Г.                |
| Mr. Streenivasa Rcw, Bangalore, and Mr. S.   | . Madava Sastri,   | Г,                |
| Mysore   | . Madava Sastri, 4 0                                       | 0                 |
| Mr. P. K. Telang, Bombay   | . Madava Sastri,<br>4 0<br>28 0                            | 0 0               |
| Mr. P. K. Telang, Bombay A Friend from Advar   | . Madava Sastri,<br>4 0<br>23 0<br>100 0                   | 0 0 0             |
| Mysore A Friend from Advar A Friend from Mylapore  | . Madava Sastri,<br>4 0<br>23 0<br>100 0<br>100 0          | 0 0 0 0           |
| Mysore Mr. P. K. Telang, Bombay A Friend from Advar A Friend from Mylapore Secretary, Blavatsky Lodge, Bombay A gentleman from Switzerland   | . Madava Sastri,<br>4 0<br>23 0<br>100 0<br>100 0<br>150 0 | 0 0 0 0 0 0       |
| Mysore Mr. P. K. Telang, Bombay A Friend from Advar A Friend from Mylapore Secretary, Blavatsky Lodge, Bombay A gentleman from Switzerland A New Zealand member                          | . Madava Sastri,<br>4 0<br>28 0<br>100 0<br>100 0<br>150 0 | 0 0 0 0           |
| Mysore Mr. P. K. Telang, Bombay A Friend from Advar A Friend from Mylapore Secretary, Blavatsky Lodge, Bombay A gentleman from Switzerland A New Zealand member Through Mrs. Russak \$ 1 | . Madava Sastri,   | 0 0 0 0 0 0 0     |
| Mysore Mr. P. K. Telang, Bombay A Friend from Advar A Friend from Mylapore Secretary, Blavatsky Lodge, Bombay A gentleman from Switzerland A New Zealand member                          | . Madava Sastri, 4 0 23 0 100 0 100 0 150 0 2 10 15 0      | 0 0 0 0 0 0 0 0 0 |

A SCHWARZ, Secretary and Treasurer, O. P. F. S.

#### A CONTRADICTION.

Various attempts have been made, since my election, to organise secession that should not be ridiculous in point of numbers. As

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#### SUPPLEMENT TO THE THEOSOPHIST.

Mr. Chakravarti's name has been mentioned in this connexion in England, America, France and India, it is well that it should be known that I have his authority to state that he will take no part in any such movement, and would regard a secession as a blow struck at the T.S., of which he is a devoted member.

ANNIE BESANT, P.T.S.

#### ERRATUM.

The translator of "Letters from a Sufi Teacher" writes to say that the words "he is unknown," which appear in March Theosophist, p. 515, on 13th line from bottom, should be, "he is known"—to conform to the original text.

#### NEW BRANCH.

#### FINNISH SECTION.

A Charter was issued on February 21st, 1908, to A. R. Kankkunen, Armas Helin, Serafüna Kankkunen, T. Pellonpää, A. Wikman, J. Leino, Edla Leino, and J. W. Kalkio, to form a Branch of the Theosophical Society at Kotka, Finland, to be known as the "Väinölä" Lodge of the T.S. President Mr. A. R. Kankkunen, Länsi Esplanadinkatu 11, Kotka, Finland.

PEKKA ERVAST, General Secretary.

#### A.T.S. ORDER OF SERVICE.

We are informed that at a public meeting held at Cuddapah on the 24th instant, the "T.S. Order of Service" was fully considered and two 'Leagues' were formed: (1) for the encouragement of Female Education on national lines and for the imparting of religious and moral instruction to boys and girls and (2), for the prevention of 'Child-Parentage' Mr. T. Ramachandra Rau Garu was present and helped with his advice.

#### TRANSLATION OF DR. STEINER'S WORKS.

It has happened on several occasions that an article or book of mine has been translated into English by more than one person at the same time. In order to avoid a recurrence of such duplication of labour I have appointed as my representative in England for this purpose Mr. Max Gysi, 28 Albemarle Street, London W., and request all persons who contemplate translating into English any of my writings to communicate their intention to Mr. Gysi, who will be glad to give any information that may help them in such work.

Dr. RUDOLF STEINER.

Printed by Thompson and Co., in the Theosophist Department of the "Minerva" Press, Madras, and published for the Proprietor by the Business Manager at Adyar, Madras.

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### The Theosophical Society.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

THE Theosophical Society was formed at New York, November 17th, 1875, and Incorporated at Madras, April 3rd, 1905. Its founders believed that the best interests of Religion and Science would be promoted by the revival of Samskrt, Palli, Zend, and other ancient literature, in which the Sages and Initiates had preserved for the use of mankind truths of the highest value respecting man and nature. A Society of an absolutely unsectarian and non-political character, whose work should be amicably prosecuted by the learned of all races, in a spirit of unselfish devotion to the research of truth, and with the purpose of disseminating it impartially, seemed likely to do much to check materialism and strengthers the waning religious spirit. The simplest expression of the objects of the Society is the following :-

First .- To form a nucleus of the Universal Brotherhood of Humanity, without distinction

of race, creed, sex, caste or colour.

Second .- To encourage the study of comparative religion, philosophy and science. Third .- To investigate unexplained laws of Nature and the powers latent in man.

No person's religious opinions are asked upon his joining, nor any interference with them permitted, but every one is required, before admission, to promise to show towards

his fellow-members the same tolerance in this respect as he claims for himself.

The Theosophical Society is composed of students, belonging to any religion in the religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, and they seek to remove ignorance, and they seek to remove ignorance. not to punish it. They see every religion as an expression of the DIVINE WISDOM, and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. it puts death in its rightful place, as a recurring incident in an endless life, opening the gateway of a fuller and more radiant existence. It restores to the world the science of the spirit, teaching man to know the spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

The Head-quarters, offices and managing staff are at Adyar, a suburb of Madras, where the Society has a property of one hundred and twenty-nine acres and extensive buildings, including one for the Oriental Library, and a spacious hall wherein Annual Conventions are held on the 27th of December in each alternate year, the others being held at Benares.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work.

Many branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Up to December 27, 1907, 905 Charters for Branches had been issued. Each Branch frames its own bye-laws and manages its own local business without interference from Head-quarters; provided only that the fundamental rules of the Society are not violated. Branches lying within certain territorial limits (as, for instance, America, Europe, India, &c.,) have been grouped for purposes of administration in territorial Sections. For particulars, see the Revised Rules of 1905 where all necessary information with regard to joining the Society, &c., will also be found: to be had free on application to the Recording Secretary of the Theosophical Society, Adyar, Madras, S., or to the General

Secretaries of the Sections, &c., as follows:

In Great Britain, apply to Miss Kate Spink, 28, Albemarle Street, W., London. In Scandinavian countries, to Arvid Knös, Engelbrechtsgatan, 7, Stockholm, Sweden. In Holland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, Bolland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, Bolland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. In France, to Dr. Th. Pascal, 59, Bolland, to W. B. Fricke, Amsteldijk, 76, Amsterdam. Avenue de La Bourdonnais, Paris. In India, to Upendranath Basu, Benares City, U. P.

In An erica, to Drigi Welley Maya Bania Foundation Channallande Gangotin Australia, to W. G. John, Hoskins' Buildings, Spring St., 37, Sydney, N. S. W. In New Zealand, to C. W. Sanders, His Majesty's Arcade, Queen Street, Auckland. In Haly, to Prof. O. Penzig, I, Corso Dogali, Genea. In Germany, to Dr. Rudolf Steiner, 17, Motzstrasse, Berlin, W. Landers, C. L. Brigger, L. M. Massilla, Americal and Landers and Corta Pica. In Cuba and Costa-Rica, to Señor J. M. Masse, Apartado, 365, Hayana, Cuba. In Hungary to Nagy Dezso, VI., Izabeliastrasse 46, Budarest. In Finland to Fekka Ervast, Aggelby, Finland. In Ceylon, to Mrs. M. M. Higgins, Musaeus School for Buddhist Girls, Cinnamon Galdens, Colembo; or to Mr. H. S. Perera, 61, Maliban St., Colombo. In South America, to Commandant F. Fernandez, 2927, Calle, Cordoba, Buenos Aires. In S. Airica, to Mr. Henri Dijkman, P. O. Box 645 Pretoria, Transvaal.

SHORT FORM OF BEQUEST.

"I give and bequeath to the Theosophical Society registered and incorporated at Madras, India, April 3rd, 1905, the sum of months after my decease (free of duty) exclusively out of such part of my estate not hereby to be paid within specifically disposed of as I may by law bequeath to charitable purposes, and I hereby charge such part of my estate with the said sum, and I direct that the receipt of the said Society as provided for in its rules shall be a sufficient discharge for the said legacy."

#### AGENTS.

The Theosophist Magazine and the publications of the Theosophical Society may be obtained from the undermentioned Agents :-

London.-Theosophical Publishing Society, 161, New Bond Street, W.

New York.—Theosophical Publishing Society, 65, Fifth Avenue. Boston.-Mrs. Holbrook, 1054, Walnut St., Newton Highlands.

Chicago.—Theosophical Book Concern, 26, Van Buren St., Room, 426.

Paris-Libraire, Avenue de la Bourdonnais, 59.

Milan, Italy.—Ars Regia, Dr. G. Sulli Rao, Corso Magenta 27. San Francisco.—Miss J. C. Brodie, 330, Market Street.

Australia.—Manager, Book Depot, Hoskins' Buildings, Sydney.

New Zealand.—C. W. Sanders, His Majesty's Arcade, Queen St., Auckland.

The Far East.—Kelly and Walsh, Singapore, Shanghai and Yokohama.

West Indies.—C. E. Taylor, St. Thomas.

Ceylon .- Peter de Abrew, No. 40, Chatham St., Fort, Colombo; or, Manager of the Buddhist, 61, Maliban Street, Pettah. Colombo.

#### PERIODICALS IN ENGLISH.

#### The Theosophist.

Founded by H. P. Blavatsky and H. S. Olcott; Edited by Annie Besant. Published at the Theosophist Office, Adyar, Madras, S., 12 Shillings or Rs. 8, in advance,

The Theosophical Review.

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Theosophy in India.

The Monthly Organ of the Indian Section, T. S., Benares. Indian Subscription Rs. & Foreign 4s.

The Theosophic Messenger.

The Monthly Organ of the American Section, T. S.; Editor, No. 4, Ritchie Place, Chicago, Ill, U. S. A., Rs. 3 per annum.

#### The Vahan.

The Monthly Organ of the British Section, T. S., 28, Albemarle St., London, W. Rs. 2-4-0 per annum.

Theosophy in Australasia.

Published at the Head-quarters of the Section; Hoskins' Buildings; Spring Street, Sydney, N. S. W., Australia. Annual subscription, Rs. 4.

New Zealand Theosophical Magazine.

Publist ed at the Head-quarters, 37, His Majesty's Arcade, Queen St., Auckland. Rs. 3.

#### The Lotus Journal (for Young People).

7, Lanhill Road, Elgin Avenue, London, W.; Rs. 3 per annum.

The above Magazines, and all new books announced in them, may be subscribed for cr ordered through the Manager of the Theosophist.



# THEOSOPHIST

A Magazine

of Brotherhood, of Comparative Religion, Philosophy and Science, and of Occultism.

Founded October 1879, by

H. P. BLAVATSKY & H. S. OLCOTT.

Edited by

#### ANNIE BESANT

President of the Theosophical Society.

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NO. 8.

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this or any other Fournal, by whomsoever expressed, unless contained in an official document.

The *Theosophist* will appear each month, and will contain not less than 96 pages, or twelve forms. It is now in its 28th year of publication. All literary communications should be addressed to the Editor, Adyar, Madras, S., and should be written on one side of the paper only. Rejected MSS. are not returned.

Press MSS. go by post at newspaper rates if both ends of the wrapper are left open.

No anonymous documents will be accepted for insertion. Contributors should forward their MSS, in the early part of the month. Writers of contributed articles are alone responsible for opinions therein stated.

Permission is given to translate or copy articles into other periodicals, upon the sole condition of crediting them to the *Theosophist*.

Only matter for publication in the *Theosophist* should be addressed to the Editor. Business letters should invariably go to the "Business Manager.

#### RATES OF SUBSCRIPTION.

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The Volume begins with the October number. All Subscriptions are payable in advance. Back numbers and volumes may be obtained at the same price.

Money Orders or Cheques for all publications should be made payable only to the Business Manager, Theosophist Office, and all business communications should be addressed to him at Adyar, Madras, S. It is particularly requested that no remittances shall be made to individuals by name, as the members of the staff are often absent from Adyar on duty.

Subscribers to the Theosophist should immediately notify any change of address to the Business Manager, so that the Magazine may reach them safely. The Theosophist Office cannot undertake to furnish copies gratis to replace those that go astray through carelessness on the part of subscribers who neglect to notify their change of address. Great care is taken in mailing, and copies lost in transit will not be replaced



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## THE THEOSOPHIST.

#### FROM THE EDITOR.

UR readers will all rejoice at a piece of news that comes from Russia—news that would have rejoiced the Russian heart of our H.P.B. On the 7th January, 1908, was to appear a theosophical monthly, entitled *The Messenger of Theosophy*. The Government has given it permission to appear, but will not yet allow any public lectures. A collection of seventeen articles on Theosophy is also in the Press. This is a great advance, and, if the mystical Slav heart can be reached, Theosophy will shine in Russia like a brilliant light. During Christmas week the representatives of the Russian groups were to meet in Moscow to consider the question of forming a Federation. As religious freedom spreads in Russia, we may hope to find the way opened for the beneficent influence of Theosophical thought.

The 32nd anniversary of the Theosophical Society, of which the official report went out with our last issue, was a most successful function. Over 400 delegates gathered together, and many visitors attended from countries outside India—foreign countries, I was going to say, but there are no foreigners in a Theosophical meeting. Not the lightest cloud marred the sunshine of love and peace which illumined the great gathering. In the Convention of the Indian Section, noble and successful efforts were made to harmonise all differences, and the result was that it was as peaceful as the general meetings; Bâbu Upendranâth Basu Sahib and M.R.Ry. K. Nârâ-yaṇasvâmi Iyer were elected Joint General Secretaries, and a strong Council was elected, containing many of the best men and women in the Society. May the year's work prove as fruitful as the

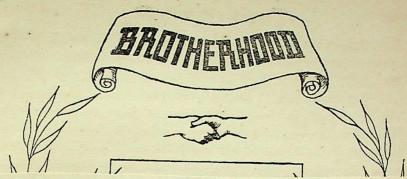
Convention has been wise. It is now for each of us, in our several places, to endeavor to do, with all our powers, the Masters' work.

The well-known London conjurers, Messrs. Maskelyne, have lately been amusing their clients with a so-called "Indian rope-trick:" it is said to be a clever performance, but is only a piece of ordinary conjuring, performed in the showman's own hall, with his own apparatus, and has no right to the prefix of "Indian." The real "Indian rope-trick" is a very different thing, and is described—in one of its varieties—by Miss Appel, B.Sc., M.B. (Lond.), who wrote the following to the London Daily Chronicle:—

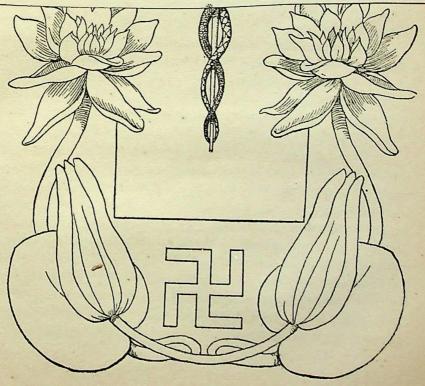
Messrs. Maskelyne and Devant's Indian rope-trick, described by you on the 7th instant, is a clever performance; but an Indian "wonder-worker," whom I saw by chance in India some four and a half years ago, performed his "rope-trick" in a busy thoroughfare in Surat in broad daylight. I was writing in a room overlooking this thoroughfare, on the first floor of the house, when my friend called to me. Stepping on to the verandah, I saw a small group of people gathered round a man and a boy who were about to perform a "rope-trick." The man threw a long rope straight up into the air, and the boy then climbed up the rope, the lower end of which was held by the man. Having reached the top of the rope, the boy balanced himself, in various postures, on the point of the rope and then disappeared fom sight. Afterwards he appeared again on the ground, and he and the man quietly walked away. The small group of people dispersed, and I went back to my writing. Having seen this performance, I can testify to the fact that such "wonder-workers" are to be met with in India.

The world knows too little of the esoteric side of Islâm, and there is much need for the spread of Theosophy among Muslims, in order that their faith may lift up its head in the modern world, and that its treasures may be brought out for the helping of men. We commence in this issue the publication of some interesting "Letters from a Sûfî Teacher—" the famous Shaikh Sharf-uḍ-ḍin Manêrî of the century—taken from a book now ready for the Press, that will be published this year under the above title. Some other work is being done in England on Islâmic lines, and it will, I hope, soon be bearing fruit.

Homer sometimes nods, and he nodded very much in the *Theosophical Review* for December, in reviewing the *Theosophist*, by saying: "The svastika is wrongly drawn, as usual, in the direction



its flaming ends turn eastwards from north, northwards from west, and so on. Many of the engravings of the seal of the T.S. have been wrongly drawn, and this has possibly misled the reviewer, but the principle is clear. No one who has ever seen the whirling fire-cross in its creative activity can blunder as to the direction of its streaming flames, blown leftwards by the tremendous wind of its whirling. The activity of the fire-cross is the beginning of the movement that brings a universe into being. Into the calm depths of space the cross is flung, and "Fohat digs holes in space," and the Ring Pass-not is formed, and the new Field is ready for the Knower thereof.



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**FEBRUARY** 

THE THEOSOPHIST. 386

Convention has been wise. It is now for each of us, in our several places, to endeavor to do, with all our powers, the Masters' work.

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#### "LAST LINES"

[A poem written by Emily Bronte, the day before she died].

"No coward soul is mine,

No trembler in the world's storm-troubled sphere.

I see Heaven's glories shine

And faith shines equal, arming me from fear.

O God! within my breast, Almighty, ever present Deity!

Life that in me has rest

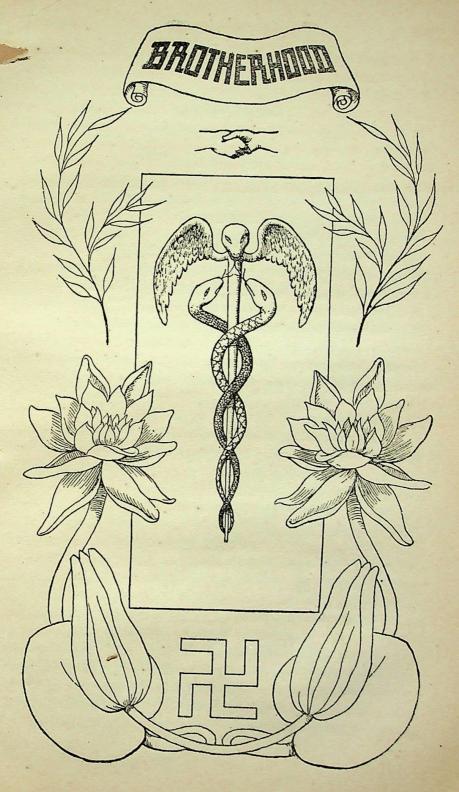
As I-undying Life-have power in Thee.

Vain are the thousand creeds

the point of hat were men's hearts, unutterably vain : peared again on the ground, and he and the many vain : small group of people dispersed, and I went back to my writing. Having seen this performance, I can testify to the fact that such "wonder-workers" are to be met with in India.

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#### THE DISCIPLE.

#### CHAPTER V.

(Continued from page 305).

N a splendid library a man sat at a great desk writing. He wrote steadily on, filling one page after another and piling the written sheets on one side. He had been writing for hours, but he was not tired and was prepared to go on for some hours yet. The great room was perfectly still, and no one who was not aware of the fact would have guessed that the building of which it was a part was in a city. It was lighted by a large sky-light, and there was no window in the walls, which were of great thickness. It was heated by hot water pipes that passed all round the room and were supplied from the basement of the building, so that there was no fire to cause the slightest disturbance. The man, who worked so steadily in this still place, was entirely absorbed in his thought, and the world outside that room was for the time being non-existent to him. He was writing a scientific treatise in which he propounded a new theory. The next day he intended to read it before an august scientific body, and he expected it to be like a thunderbolt falling in their midst, subversive of previous established views. It would create excitement throughout Europe, in scientific circles. eyes glittered as he wrote, when he thought of the blow he was dealing. He considered that his new theory was really a proved fact, for it was based upon experiment.

A mere glance at him revealed that he was little more than forty years of age, yet he was known wherever the name of science was known. He was great, as men count greatness in the present day. He had won every kind of prize offered in the profession he had chosen, and he was rich, eminent, powerful, courted. He had attained to the highest position and he was still a young man. He looked even younger than he was, for his thick hair was fair, his skin fair, his eyes blue and very bright. He had the fine figure of an athletic Englishman, in spite of being a student.

On and on he wrote, great satisfaction arising within him as his

task neared its end. Nothing disturbed him—nothing could disturb him, for no servant dared approach the door of his library when he had shut himself in there to write or study. His day was divided into separate sections, and he never allowed one of these to interfere with another. But, just as he began to write at greater speed, feeling that he was nearing the end of his piece of work, his attention was attracted and he paused. He heard a faint sound as of a bell some distance off. It was the telephone bell in the room he used in the hours when he was open to communications from the outside world. The room was a little way down a corridor, and if the quiet had not been so profound he would probably not have noticed it. But now the faint sound, reiterated, drew his attention.

"What can it be?" he said to himself. After a moment's indecision he put down his pen and went out of the room. All was very quiet in the corridor; these were rooms given up to his use, and at certain hours there were professors and students pasing to and fro in them, all either seeking his advice or working under his direction; but in the hours when he demanded quiet, no one came near them. Men much older than himself entertained a secret fear of him, and did not care to run counter to his wishes either in large or small matters. He was at the height of his popularity now, and everybody sought him. He was not a man who made intimate friends, and he was aware that if a reverse should come in his fortunes many who now seemed friendly would reveal a hatred for him which at present they kept secret.

He went straight to the telephone.

- "Who is it?" he asked.
- " Robertson."
- "Well, what is it?"
- "Mrs. Raymond is dead, and the child has disappeared. I can discover no trace of her."

The cold blue eyes flashed ominously and in the solitude of his own room the man of science uttered a cry of fierce anger, an inarticulate cry which sounded scarcely human. Then he went to the telephone again and said, "Come here at once."

He went back to the library and very quickly wrote several pages, exercising great self-control in order to do so. He knew that Robertson had communicated with him from the other side of

London and that there was a clear half-hour before he could arrive. He was determined to finish his essay before then. He succeeded, laid the sheets together, put them into a drawer and locked it and then went out of the library. As he passed down the corridor a door at the end of it opened, and a man came in, who followed him into his room. He was one of those undistinguished figures that are to be seen in all busy streets; not well dressed and not exactly shabby, not good-looking and not ugly, neither tall nor short; this was James Robertson, employed by Professor Delvil to do all kinds of odd pieces of work for him, and to carry out inquiries, most of which were in connection with scientific work of some kind or other. The man was not a detective, but he was of the type of which detectives are made, and Professor Delvil had on occasion used him as an amateur in such work. It had been his task, from time to time, for many years past, to ascertain the circumstances and the whereabouts of Beryl's Mother. She had drifted from one poor district of London to a still poorer, constantly, and he had been successful in keeping watch upon her and tracing her steps. The information about her illness had been brought to Professor Delvil and he was prepared to hear of her death, because he knew what disease she was suffering from. But that the child should have disappeared!

"I always told you, Robertson, that it was because of the child that I wished you to watch the mother. How you could let her disappear passes my comprehension."

Robertson had often considered whether it would be possible to blackmail Professor Delvil, but had always decided that it would not. The Professor seemed entirely indifferent to what people said or thought about him. He had a theory that this was the one successful way to do as you like, and not be interfered with, and certainly there seemed to be something in it. Robertson considered the matter again, and again decided that he had better retain his valuable post as one who would do all kinds of things no one else cared to do, if well enough paid. He had seen Beryl often, in the streets in which she had lived, and he had no doubt whatever that she was the Professor's daughter. But he was unable to decide whether her mother had been the Professor's wife or not; on the whole he thought it most

probable that she was. Then there was some slight mystery

about the Professor himself; he was a greater man than even he appeared to be. It was believed that he was a member of a very influential family, of which several members were in office when the Conservative Government was in. Delvil was the name of this family, but if the Professor was one of them he ought to at least be an Honourable. Robertson had often turned all this over in his mind and wished that he was in a position to get at the facts; but he was not. Nobody he could ask seemed to know anything for certain. But it appeared to him that only the knowledge of being a member of a very powerful family could give any man such indifference and coolness as was possessed by Professor Delvil.

"It all happened so unexpectedly," said the man. "The child was taken away by Mrs. White, the philanthropic lady I have told you of, who has a mission there, and has helped them, all through the illness. She took her to the mission-house, and I knew she was safe there, but all in a moment she was gone, and gone entirely, no one knows where. But there was a gentleman in it, some one new, who only appeared on the scene on the day of the death and who came with Mrs. White to the house. People say he seemed like a foreigner."

Professor Delvil uttered a faint ejaculation at the first mention of this stranger, and gave his closest attention.

"That is very curious" he said, slowly. "Could you find out nothing about him?"

" Nothing. He seemed to come from nowhere and go back to nowhere."

Professor Delvil looked at him thoughtfully. No; it was no use commissioning him to make any further inquiries. He was not clever enough.

"There's one queer thing I heard," said Robertson. "It seems this strange gentleman paid for Mrs. Raymond's funeral, so that she should not be buried by the parish, and made all the arrangements about it."

Professor Delvil looked up at him sharply. "Odd, indeed," he said. "You heard about that at the house she died in, I suppose."

" Yes."

" And who do you know at Mrs. White's house?"

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"A half-witted boy that takes charge of a sort of day-nursery Mrs. White has for the babies of poor women, who go out to work. He seems to be a good nurse, but he's not fit for anything else. He has had some sort of accident, and Mrs. White has taken charge of him. I knew him before he went to her, so he takes it natural for me to ask him questions. He loafs about sometimes when he's nothing better to do, and he answers the door of her house sometimes. What disappointed me was that he doesn't seem to have been there when the child went away or was taken away. I wonder if Mrs. White sent him out on purpose."

"I have Mrs. White's address, I think" said the Professor, looking at a note-book on his desk. "Yes, I have; that's all right; well, that affair is closed as far as you are concerned. There are several other matters I want you to attend to to-day."

He gave some orders, which would have been unintelligible to any but a regular retainer, but Robertson evidently understood them and went off to carry them out. Professor Delvil then went out himself and calling a hansom drove to a street near Mrs. White's house, and then got out and dismissed it. He soon found his way, and going to the house knocked at the door. It was a quiet hour with Mrs. White, and the door, for a wonder, was closed. The boy who opened it was evidently the one described by Robertson. Professor Delvil asked if he could see Mrs. White, and he was taken at once to her sitting-room, where she was reading by the fire. She looked round at his entrance and started to her feet with a cry of surprise, dropping the book she held. The Professor shut the door behind him carefully, and then slowly approached her.

" So, Esther ! you are Mrs. White!"

She regarded him at first with surprise and coolness, and then with undisguised hostility.

- "Why have you found me out?" she asked.
- "I have not done it intentionally," he answered, "I am looking for someone else, you are only a link; that is, Mrs. White is, and I had no idea of your being Mrs. White. Of course I knew you were 'slumming' somewhere, but that was all."
- "A link!"—the words attracted her attention. It was a very short time ago that another person had described her as a link. It struck her as curious.

"Well—who do you want?" she demanded. She remained standing; she did not advance towards him, she did not offer her hand. And yet this man was her brother, and those two, the only children of their parents, had been reared in constant companionship until school and college life took him from his home.

"I want to find the little girl you brought here when her

mother died, a few days ago."

"Oh —" exclaimed Mrs. White "I begin to understand! I see now why that child interested me so much, apart from her own charm. The likeness tells me that she is your daughter."

- "Yes," he answered, without hesitation; "her mother was my wife. It was while I was living at Buda Pesth that I met her, and married her; of course, I intended to bring her home and introduce her to you all, but I was too busy to write home about it. I was studying and working very hard just then. We were married quietly, and lived quietly. Soon after the child was born, she ran away from me, taking the baby with her."
  - "Poor unhappy woman!" exclaimed Mrs. White.
- "I think it is I who deserve the pity," said Professor Delvil, "and I have a right to my daughter. Please to tell me where she is."
- "Why didn't you take her before?" asked Mrs. White, suddenly.
- "I could never find her. I had just discovered them now when this happens, and I lose her again," he answered—telling the lie so readily that his sister, watching the face she knew so well, believed him. "What have you done with her?"
- "I shall not tell you where she is," said Mrs. White. Strange thoughts flashed through her mind. A link!—between Beryl's two lives. The Prince had meant a great deal by the few words he had said. She was thankful he had warned her. He placed a great responsibility upon her, but he had complete confidence in her, and she determined to prove herself worthy of it.

She stooped and picked up the book she had dropped, and sat down again in her chair. There was a moment's silence. Then Professor Delvil came nearer to her and sat down not far from her, looking steadily at her the while. She glanced up at him.

"It is no use, Victor," she said. "You may as well go away. I shall not tell you."

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- "It will be a struggle of will between us," said Professor Delvil, slowly.
- "Your will has never conquered mine yet," she answered; "You began to try in the nursery to make me your tool, but you did not succeed after I understood what a bad, cruel boy you were. You are as a man what you were as a boy, and though I am powerless to stop your deeds now, as I was powerless then, I can refuse to be your tool, as I refused then. The child is safe; you will learn nothing from me about her."
- "You talk a great deal of nonsense, Esther," he said coldly. "The actions you condemn the world applauds."
- "Oh no!" she said "not the world. Only a certain set of people—unfortunately a powerful set."
- "This discussion is futile," he said, with an air of indifference, and I do not care to continue it. You have no right to assist in hiding my child from me. You must know that, and I cannot believe you will do what is not right, when you think it over calmly and come to understand about it. That is rather a strong point with you, isn't it?"

Mrs. White reflected a moment before she answered. Then she said:

- "I cannot believe you have any right over the child after neglecting her all these years."
- "That is for the law to decide, not you," he answered, "and I should expect the law to decide in my favour. Her mother ran away from me without anything which the law would consider provocation, and stole the child from me."
- "What the law would consider provocation!" repeated Mrs. White with scorn. "Your crimes are of such a modern character, they are so newly invented, that there has not been time yet for them to be understood and punished by the law. My unhappy sister-in-law whose fortitude I have seen with admiration and respect, no doubt took the child away in order that she should not come under her father's influence. In my opinion she was right. I hope she knows that the girl has been saved from you.—Yes, I am sure she knows it." She added these last words as the memory came to her of that scene in the room of death.

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"So you are still a spiritualist?" asked her brother with a slight smile.

"I am, and I hope I am learning to be something more than that. I know now that there is occult science, as there is material science, and that in the long run occultism is stronger than materialism. You cannot sneer me down, Victor, any more than you can coerce me into doing what I know is wrong. It was no chance which brought that child to me. Of course, there is no such thing as chance; I know that; this is only one more confirmation of the fact. It is a part of my destiny and my training that I should be able to be of some use to her."

" By keeping her from her father ?

" Yes."

" That is your last word?"

" Yes."

He rose, and turned as if to go. For the moment he was baffled and his patience was exhausted. But an idea came to him, and he paused and spoke suddenly.

"I wonder," he said, "what harm you can possibly think I should or could do to my own child, even according to your ideas of what is harmful. Do you imagine I should make experiments upon her."

"Not physical vivisections, perhaps," said Mrs. White, "though I should prefer no helpless creature to be in your power. But you would try to destroy her faith in God, in a future life, in the unseen."

"Certainly I should try to bring her up to be a sensible woman," said Professor Delvil.

"If you taught her your creed," said his sister, "you would injure her more than by making her a victim physically. No doubt that is what your unhappy wife feared. She feared it because she knew what it is to be the companion of an atheist and materialist. She preferred to suffer anything rather than that the child should be subject to such an association. I see it all so clearly that I feel as if she is by my side now showing it all to me. She preferred that the child should starve physically rather than spiritually. And yet even she had not to endure what I had to suffer—a childhood and youth under the influence of a father who was a materialist, and

brought up with a brother who is a born materialist." She spoke passionately, vehemently, now. "I know it all, and I would have no hand in exposing any other child to it, even if she were not my own niece and a child I have learned to love for herself. What a life it was !—taught that my dear mother and all who had gone before us were gone utterly, mere dust! taught that there was nothing to look forward to and nothing to look up to—darkness behind and darkness in front! The only objects in life to get as much as possible for oneself and live as long as possible! I always felt that it was a nightmare from which some day I should emerge—as I did—helped from beyond—that beyond which men like you declare does not exist."

"Well, good-bye, Esther," said the Professor. "I see no purpose to be served by my listening to you any longer. I know you began to hear voices—you told me so at the time. I regard you as an hysteriac, subject to illusions. I dare say the life down here is good for you, it keeps you busy."

He was gone. Slowly recovering herself she sank back upon her chair.

#### CHAPTER VI.

Beryl grew as a flower grows that is transplanted from some cramped and sunless place into a rich garden on which the sun shines all day long. She shot up like a strong plant, and grew tall, and pliant and active. She was never unhappy in her new home, even while all around her was strange, for she was conscious of her mother's protecting presence and brooding love, and she believed that it was due to this protection that she had been brought to this safe and beautiful place, and given into the charge of Prince Georges. She confided in him entirely, and a profound friendship sprang up between them. She had no child friends as companions, though sometimes children came from other châteaux, driving in parties for long distances to visit her; and she sometimes played with the children of the peasants, arranging and organising wonderful games of her own invention. But her daily life passed in a strange bright seclusion. She was taught systematically, for several hours a day, but never for very long together, and all her hours of freedom were spent among plants and birds and animals. In fine weather she was out in the gardens for hours at

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a time, alone, or wandering about the park on her own little pony, which Prince Georges taught her to mount by herself and ride bareback. If the weather was bad she spent her time in favourite nooks in the great greenhouses or the winter-garden, with books that she brought from the library. She never remained to read in the library, which was one of the glories of Prince George's chateau, but carried her chosen book to some place among the plants. She had a passion for being in the midst of growing things, and appeared to find in them a special kind of companionship which gave her great pleasure and a subtle air of flower-like health and grace, as though she took on some of the qualities of her surroundings.

Prince Georges often rose from his work or occupation to look for her and see that all was well with her, and sometimes he would find her singing and dancing among the flowers in the garden with such intense and spontaneous gaiety that it was hard to realise that from the point of view of the ordinary mortal she was quite alone. When he found her thus he stole away softly, not to intrude upon her gladness or interfere with the amusement which made her so bright. It was not as though she were a solitary child; she had all the air and manner of one surrounded by others as gay and bright as herself. Sometimes he thought he saw them, but he feared to gaze lest they should desert their beautiful young playmate if he looked too closely upon her sports, driven away by his less spiritual nature. For he became more distinctly aware, with every day that passed, of the young girl's spirit being of a high order, far beyond that to which he had himself attained. A stormy and passionate early life left its cloudiness about him, and it must linger throughout the incarnation, whereas Beryl's pure spirit had never yet touched the borderland of the world of storm and passion. She grew as the flower grows, eagerly anxious to open itself to the sun and the air which give to it the increase of life. On the wet, cold days, Prince Georges knew well where to look for her, in one of the greenhouses full of flowers, or in a favourite spot of hers beside a small tank of water-lilies, beneath one of the exotic trees that made the beauty of his famous winter-garden. If she did not perceive his approach and if she seemed very deeply absorbed in her book, he would steal away again unseen, but if she looked up and smiled he would come and sit down beside her for a while, and give himself a happy hour in

her company. They talked together of everything, as close companions talk, and her keen, quick, growing intelligence rested and leaned upon his trained intellect. When she talked with him it was to her mentally what it was to her physically to put her hand on his arm and feel him help her when they were taking a long walk together.

On that first afternoon, when the child had longed to go back to the mysterious dark room to intercede for her mother, he had kept her in the garden among the flowers until a deep sleep fell upon her. She had been sitting in a low garden chair and listening to his talk about the plants, when sleep came suddenly upon her and her head fell forward and her little figure swayed. He spread a rug and some pillows on the grass and very gently lifted her and laid her upon them, so gently that she only smiled a little as she sank upon the soft cushions. Again and again he saw her smile while he watched her, and once she put up one small hand and said "mother."

"Surely Adelaide is here," the Prince said to himself in a whisper. And then, after a moment, he said: "Adelaide, I cannot see you or feel you; if you are here, touch your little one and make her smile again for me."

And immediately the smile came—there was almost a childish laugh—and he sank back content in his chair and watched beside her a long while.

When Beryl awoke she saw first the flowers that drooped over her as if they loved her, for he had laid her beneath the shelter of some tall plants. She put up her hands to them and laughed. "How pretty you are," she said, as if she spoke to beings who would understand her. And then she saw Prince Georges and sat up, putting her knuckles into her eyes to drive the sleep from them, like the baby that she was.

"I have been all over the garden with mother," she said; "she has only just gone away. And she told me I need not trouble because she cannot come into that beautiful place where I went last night; that she will tell me when she can go there and we will go together. Isn't that going to be nice. How pretty all the flowers are and how happy. I believe they would learn to talk to me if I was with them a great deal."

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She said this very seriously, as if it were something possible and much to be desired.

Prince Georges, instead of taking her into the château for her next meal, which he thought she must need, told the servants to bring it out. She was enchanted at this, and they formed a habit, from that day, of living out-of-doors whenever it was fine enough. And Beryl came no more by night to the dark room, nor did she ever speak of it. Prince Georges was glad to have her grow up naturally, among natural things, for he had feared she would be put too soon for her strength upon difficult and thorny paths if she used her psychic gift much while still so young. He felt that the Master who had claimed this disciple was dealing gently with her, and he rejoiced that it was so. The delight of her bright young presence made life a different thing for him, and the months and years passed swiftly for them both. It seemed to him, though he was still in the prime of life, that he was at the end of passion and experience, while she was at the beginning, and that both were loitering to play like children upon the threshold. But he had reckoned up his life too quickly in supposing he had finished with all which makes the savour of it. His fiercest ordeal, his keenest experience, was yet to come, little though he thought it could be so.

And so the time of early youth was passed by Beryl in an earthly paradise, so full of a fine atmosphere of devotion and knowledge and intelligence that it was more like a heavenly paradise. She grew from childhood to young womanhood in this perfect place, safe, secluded, undisturbed, entirely happy, looking out upon the life around her with childlike trust and pleasure. All things to her seemed well, all beings happy, given powers to enjoy and innumerable objects of enjoyment.

She was seventeen when the scales fell from her eyes, torn from them suddenly, never to be resumed.

MABEL COLLINS.

(To be continued.)

1908.]

#### INDIA'S HOPE.

"FEAR NOT, CHILD, THY PEARL NECKLACE, NOW BROKEN, WILL ONCE MORE BE MADE WHOLE."

THE sublime precepts of the Theosophical Society, which teach that every human being, the crown and apex of creation, is the treasure house of Spirit and is the centre of all kosmic forces in Nature, have produced, in however small a measure (on account of the self-reliance and self-denial indispensable to the development of the Higher Self), a wholesome effect upon the minds of those who have seriously and conscientiously taken to promoting the growth of the powers latent within them to relieve them of their limitations. In our modern civilization, dictated by the élites of the West, who, beyond rhyme and reason, glibly preach that in science, in philosophy, and in the daily avocations of life, God may be allowed to stand unnoticed and alone, it has become a fashion to show more delight at being called specialists and philologists than worshippers and devotees of God. To a man in the West, party politics and gorgeous death-dealing militarism are of as much interest as self-introspection and self-conquest are to his brother of the East. The world and its cares, with their passing phases, squander in a pre-eminent degree that intrinsic value of life in one case, as they are looked down upon by the other. The golden mean is avoided by either, and both have thus, however different their standards in days of old, fallen away from the grand ideals of truth. The Gunas of Prakrti sway the one. the attributes of Îshvara, with the main object of absorbing them. rule the other.

The efficiency of human evolution loses much by this one-sided development, harmony flies farther and farther from our grasp, and the see-saw of nature fails to regain the much-to-be-desired equilibrium in her kosmic forces. Of late, under an all-wise dispensation of Providence, the East is exercising her spiritual influence over the West, and the West is bringing her materialism to bear upon the East as in no former time; both, thus acting and reacting upon each other, by thought and act, may one day produce an auspicious result

which may give the East her material prosperity, so long lost by an unjustifiable apathy to the concerns of the physical life; and to the West a spiritual insight, which she now so sorely stands in need of. Let those enlightened ones who have the welfare of humanity at heart, both in the East and in the West, benefit by the rare opportunity (which circumstances have put in their way) of a rapid interchange of ideas by improved modes of communication to hasten the advent of the day when mankind in both the hemispheres will open their eyes to their shortcomings with a view to remedy and remove them.

Thanks to Theosophy and the Theosophical Society, that the happy wedlock of the East and the West is giving tokens of a grand future for the human race. Who knew of the spiritual glories of the East, of her sages and saviours, and of her soul-elevating Bhagavad Gîță and Upanishads, of her sublime Tripițakas and Taoism, a generation ago? How many Westerners have since found divine consolation in the blessed teachings of Shrî Krishna on the battlefield of Kurûkshetra! How many orientals have been benefited by steam and electricity harnessed for human service in a way never done before! Mighty and radical changes in the modes of human thought creep on imperceptibly at a snail's pace : one day does not differ much from another, nor a month nor year, but a century materially changes from its predecessor. Our very nearness to the occurrences of the day stands much in the way of a just appreciation of them; let those who will call us forbears take a retrospective glance at the century we have just left behind, to give us a proper estimate of thought in the twenty-first century and in the twentieth, by comparison and discrimination.

Let us then judge of the great land of Bhâratvarsha, as it existed in the prime of her spirituality, as distinguished from her present decadence. At times it is a problem, sometimes a hopeless one, to think of a country, once the cradle of saviours and saints, of savants and philosophers, who gave scriptures of the soul that have stood the test of time and that will stand it, as long as man is man and God is God. To our no small regret we find that land whose children are so law-abiding and law-loving, who are exemplary in their mild and docile nature, who have thought out some of the most intricate problems of human life, who have produced from their

mental mint such precious coins of administration that will be able to sustain the strain of the highest critical faculty -a land where Chakravartis have renounced their empires for the salvation of the race, and where the idea of real wealth lay more in intellect and morals than in the accumulation of sordid pelf; where truth once flourished in its highest glory; where virtues, social and political, were idealized as realities and realized as ideals, should be now reduced to such a deplorable condition, a prey to foreign exploitation; since the last thousand years, her material prosperity gone, her powerful influence over nations withered, and herself, though yet with some life-blood running at her heart, a cripple in her limbs and muscles. No sight can be more heart-rending than to see India, like a fallen tree lying at its huge length on the ground, with its branches desiccated, its vital sap dried up, its roots tattered and torn, giving us an unmistakable proof of the once living umbrageous verdant form. India is now a mere ghost of her former self, a pale shadow of her ancient greatness, a mere half burnt-up corpse of what at one time was a strong muscular warrior and knight-errant of the world.

At times a picture, and that, too, a very vivid picture, of her present helpless condition stands forth in living likeness before the writer's eyes, which see in India an elephant, a prehistoric mammoth, or any of the now extinct animals of our globe, deeply sunken in a bog or quagmire, with only its trunk waving signs of life, there with quivering limbs and piteous cries praying to her many children to pull her out from her unenviable plight. Who, at first thought, can help shedding tears at the sight of such undeserved affliction, at such cruel fate which she should be the last and the least to endure? But can there be anything in the just and perfect administration of an all-wise law, which we venture to call underserved? Is not the present the harvest of the past sowing? Is not the consuming flame the result of the fuel fed by indiscretions of what is now relegated to the regions of oblivion? Partiality and prejudice apart, can we do injustice to the great Lords of Karma by calling Their inexorable and exact decrees into question when we have laid so much at our own doors for which we are accountable in the Hall of Amentis? Let us ask, in honest conscience, the question, "Is the present suffering due to past demerits, or are our troubles the freak of frail fortune?"

Dear India! thou bleedest fast at every wound, but strange, passing strange, that thou who art able to heal many a lacerated heart starvest thyself, while thy manna appeases the hunger of many who famish for spiritual food. Though fallen in the dry and sere leaf of adversity, thou standest the idol and ideal of not a few, cradle and nurse of wisdom: thousands still venerate themselves by venerating thee; for where was the Grecian sage or Initiate who did not draw his inspiration at thy door? Where was the prophet or saviour of humanity, the Gnostic or Essene of old, who did not come to thee in search of the Gupta Vidya? O land! blessed with everything holy, and sanctified by the tread of God's eldest children, we pity thy present helpless state; but in our heart of hearts we revere thee, as we can revere no one else in the world. The petals of thy flowers are scattered to the four winds, but the undying fragrance still perfumes the world. All hail to thee, India ! the star of my life. Though dead on the physical plane, thou hast the magic wand in thy hand at the touch of which many a dead one has come to life. Thou art a veritable Jesus who can revivify so many defunct Lazaruses on this earth. Half dead though thou be, it is thy forgotten grandeur and thy sublime occultism which has stood, stands, and will ever stand, the cynosure of philosophers and saviours for centuries to come. He who respects not India respects not himself. The embers may have a superfical coating of ashes over them, but these very embers have in them the promise of the future flame, to illuminate the whole world by its brilliant lustre. Oh India! may thou be what thou once wast, is the wish of every lover of the great human Orphan. Oh ye gods of heaven! oh, thou mighty ruler of the three worlds, may Thou, in Thy infinite mercy, deign that India may become what she once has been!

But, threnody apart, and jeremiad aside, let us in sober truth seek the cause, first and foremost, of her downfall; why has she been thrown so deep into the abyss of dependence and discredit? Is there a reason which can stand responsible for her down-trodden plight? If we are genuine Indians, if there be the true-penny ring of India in us, let us judge impartially, without bias, so that we may, by the very advocacy of truth, be able to raise her from her present sorry condition. In the words of the poet, "gently to hear, kindly to judge," will be our motto, and who can be cruel to this dear country.

where compassion once ruled supreme—compassion not for sentient life alone, but compassion for everything that exists, even for the so-called dead stones in God's great kosmos.

A study of her past career tends to throw some light upon the subject in hand, and we may be justified in viewing India in three characteristic periods, which distinctly show that she commanded the respect of the contemporaneous world, in proportion as she rose in her exemplary spirituality.

Period the first is reminiscent of the fact that India, above all the other countries of the globe, practised what she preached; her precepts and examples ran always parallel to each other. She was an admirable paragon of truth; the light and life of nations around, that stood below her in evolution: her children knew one thing above all others, the spirit of self-sacrifice, when they gloried more in living for others than for themselves, who realized their highest idealism in that the one was for all, and that the humanity of one, was the divinity of all, and that the divinity of one was the humanity of all. This was the Victorian age of India's greatness—great at home and great abroad, serving herself by serving all. She was the sacrificing priest of the whole world; she poured in her life-blood to rear younger souls as beacon lights on the highway of Heaven. Thus did she truly and literally live for all; her philanthropy was boundless, and inexhaustible also was her love for humanity.

Entering the second period of her career, she seems to lose ground from under her feet, the towering stature and imposing stateliness give way to the habit of keeping principles and practices wide apart: she aped truth, but kept herself at an unsafe distance from it; though her high ethical code was not defunct, she slowly and gradually began to decline. Despite the grandest thoughts in her possession, of which the human mind is susceptible, she felt more proud of her theories than their realization. The Indians of the day gloried more in talking of God than in living the life of God here below. In short, India was at this time going down one hill of her ancient moral grandeur; a pallor of the coming decay was imprinted on her features, and its premonitory symptoms were unmistakably visible in every part of her physical constitution. Facilis descensis est)

But, contrasted with this, there is hardly anything relieving or

pleasant in period the third, when she is wholly lost to fame, greatness or originality. Deeper and deeper she sank in the sable slough of despondency. Her master minds were gone, her unique virtues, her proud independence, took leave of her, as if it were to meet her no more. Weak, irresolute children were the harvest of this time, with now and then a meteor-like flash in the firmament of her timehallowed wisdom, with a trail of darkness, more remarkable for the contrast of the sudden and transient illumination. The India of this stage is like a reptile of the paleolithic age, with no backbone to hold herself high. She knew but to crawl, and failed to soar high, as was her wont in times of yore. She has for centuries uncomfortably laid herself in the grave she has dug for herself, by her apathy and idleness, by her blindness to search the rich intellectual treasures hoarded up by her whilom sons. She would persist in drinking vinegar, while there was so much honey at her own door. On her grave the epitaph she has written herself was, "India fell because she knew not how to rise."

Such, in brief, is the history of a country, once mighty and glorious in every sense of the term, revered and adored at home, honoured and imitated abroad, at peace with herself and a source of solace to those who sought her advice in momentous questions of human life. Among the existing countries of the world she did hold, as she does hold now the golden key of the relations between man and his Maker, between the finite and Infinite, between the part and the Whole. Was it not said before, that at the present moment she gasps for her very life? But she has the power to impart vitality to others: she herself may suffer, but she knows full well to alleviate the sufferings of many. A giant in mind and spirit, but a pigmy in energy and resources of organism.

Shall we probe her wounds a little more closely, more attentively, to facilitate the growth of healthy granulations, to make her whole and hale, as she was before? The one chief trait, which distinguished the children of this land of sages from those of all other lands, is their extreme attachment to their hoary religion and time-honoured scriptures; their great solicitude to live more for the next world than the existing world. Gifted with a keen intellect, made still more keen by a deeper perception of things belonging to the higher planes of life, having a consciousness responsive to the vibrations of more exalted

realities, they naturally allowed earthly interests to drift at their own sweet will, likening the sojourn of a comparatively few years, here below, to the inn of a traveller bound for the Kingdom of Heaven. So long as India preached and practised religion, so long as she did what she said, this sublime aspiration had therein everything worthy of praise; but with foreign yoke, and insecurity at home; from depredations of conquerors uncongenial to her divine tastes, there came the period of flabby and unstable imitation of her old institutions and adages, which had more of husk than wheat in them.

Drunk deep in the philosophy of Advaitsm, alas! more often travestied than realised, the Indian allowed himself to be drifted into the notion that as he and his God were of the same essence, there was no need for him, in obedience to evolutionary laws, to grow into Godhood by untiring and strenuous efforts, as his sires did of old. He wanted to be a God, but he would not pay the price of this wonderful achievement—the price of his own heart's blood. He would force open the doors of the Kingdom of Heaven, but he would not possess himself with the keys of altruism and selflessness. He who was famed to be the saviour of his country and his race would not first save himself. Who can help regretting the bathos in the transcendental system of thought, originated by Shrî Shankarâchârya, whose astute intellect, hardly equalled, had produced in the mind of his countrymen an effect the reverse of what its immortal author had originally intended?

India was then literally filled with gods without godliness, who, though of the earth earthy, presumed to be divine. What was meant to be the summum bonum of human thought in the weary march of evolution had introduced a most unfortunate caricature in the ease-loving atmosphere of the Indian mind. Every one glibly and parrot-like uttered the Måhå-Våkyas of the Vedas, "Aham Brahmasma" and "Tat tvam Asi," but never put himself to the trouble of thinking what the mighty Brahma was or what that ineffable TAT. Though an ardent lover of religion, India's greatest bane came to her by administering to herself an overdose of sham religion, which looked like religion, but had not the ring of religion in it. People talked of love to humanity, and the world was to them an illusion, a veritable Måyå; but the way in which they lived their physical life showed that they were literally worshippers in the very Temple of Måyå. Incense was burnt at the altar of Brahmå, bu the golden calf was not allowed to be distant from the mind. Måyå was to be avoided, was to be discarded at any price; but,

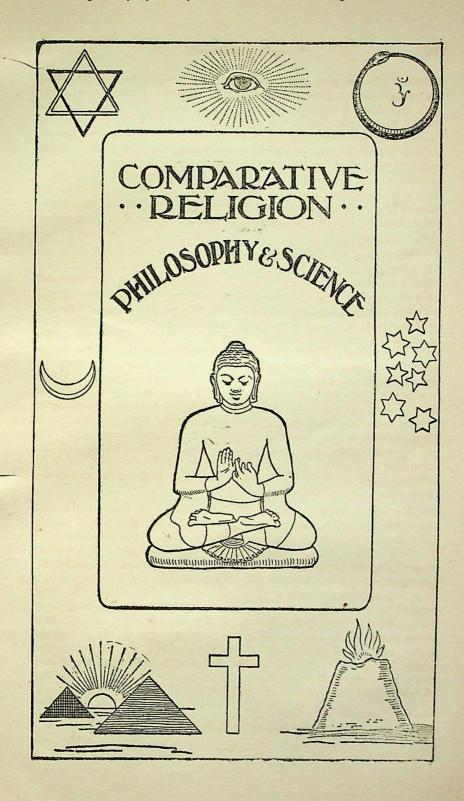
anomaly of anomalies, the same Mâyâ was to take the foremost seat in the Indian heart. Everything was to be superbly dressed in religious garb, but when it came to a practical pass, religion was left to take care of itself. No man in the world loves religion more than the Hindu, who is so enthused, so to speak, with it, that he hardly knows if there is any concern of life other than religion. Thus, that which is the highest and sublimest of emotions in a human being was overdone, and it reacted upon the Indian mind, crippled by subjugation to an unsympathetic and exotic sovereignty, with resignation to fate—a fate which taught him that though deprived of mundane riches here, he has in him a treasure of which no man can dispossess him.

Shorn of material prosperity and bereft of substantial share in the administration of their country, the children of India naturally fell irresistibly with redoubled zest upon religion, their one aim and goal of life; but, like the mariner, shipwrecked and tempest-tossed, with his compass and rudder gone, who throws himself on the mercy of the sea, not knowing where to go and whither to steer, they, instead of manfully managing the ship of religion, allowed it to take them wherever it liked. They did not live for religion but religion rather lived for them; and thus an artificial and unnatural religion, its merest fossil, its dummy-head, they had to fall back upon. Vedic rites and Yagnas were still performed, but these were not consecrated by the presence of the deities invoked : religion became a mummery, more a thing to parade than a consolation to the head and the heart. That which was the dominating instinct from time immemorial did not leave India and will never leave her while India is India; but the substance was gone, its mere shadow remained to remind us of it. Religion ruled topmost, but it was its skeleton without blood, sinews or muscles.

To justify what is mentioned here, one has to witness the vast army of Sannyâsis, who know everything in the world except Sannyâsa, so beautifully defined by Shrî Krishna in the last chapter of the Gîtâ. They are so many do-nothings who eke out a useless career, without profiting the world or doing any good to themselves. Ignorant of even the ABC of Hinduism, wandering listlessly about, in season and out of season, they are drones of the Indian Society, depending for their sustenance on the charity of others, without being useful to their benefactors or to their countrymen, in any sense of the word. Like the animals of the northern regions, they hibernate in the name of religion, in out of-the-way temples and rocky recessess, unmindful of their sorry position in the march of human evolution; and unproductive of any good to the country, which once was the nursery of the Sannyâsa of the truest kind.

SEEKER.

[To be concluded.]



#### **EMOTION-CULTURE.\***

DEFORE taking up the question of Emotion-Culture we have to consider, however briefly, the question of the Liberty of the Will. Hindu thought does not recognize a metaphysical entity called will and conceived as causing action. It regards mind as Prakrti, matter, and as acting under the triple Law of Sattva, Rajas and Tamas. It is then as absurd to talk of the freedom of mind as it would be to talk of the freedom of body. What, then, is or can be free? The non-material part of man, Purusha, Atma, which is of the nature of consciousness. Purusha is—we need not here discuss why or how involved in the body and the mind. He is the spectator of the continuous series of transformations of mind and body, called psychic and bodily states, which he can only see but not interfere with. In tracing the various stages of the evolution of mind it was pointed out that consciousness, in some degree, accompanies the reflex action corresponding to the spinal neural level. The animal cannot help being conscious of its reaction to environment under the sway of instinct. It is not free to rebel against the instinct but is conscious of its instinctive activity. With the attainment of a fair degree of efficiency of action of this type, the crest of the evolutionary wave shifts, as it were, to the intermediate neural level, the reactions depending upon the spinal level drop out of the field of consciousness. At this stage, consciousness is forcibly involved in the life of the emotions. Even now any violent reaction of the lower level drags down the consciousness. The pinch of hunger may be temporarily forgotten in the stress of an emotion, but when it asserts itself, sooner or later, it draws down the consciousness to itself. Similarly when the life of thought is developed, the field of consciousness again shifts; consciousness thus helplessly wanders in

<sup>\*</sup> The metaphysic of "the feeling of free-will" may be found in Chapter XI. of the Science of Peace; that of gradual and successive transcendence, by Yoga-practice and development, of sheath after sheath, each representing predominantly (never exclusively) one of the three factors of consciousness, cognition, desire (here called appetition) and action, in Chapter XIII. of the same,—B.D.

this Triloki, this triple sphere of action, desire and knowledge. Now man, the Purusha, the conscious being, can train himself to shift his consciousness from each of these levels of his mental life to the next higher one. He can deliberately train himself to forget, to temporarily drop out of his consciousness, the demands of his bodily appetites by concentrating his consciousness on his emotional life. Losing himself in the glow, e.g., of a Love-emotion, he forgets hunger. The hunger exists, but he is not conscious of it and hence for him, it is, as it were, non-existent. Again, he may similarly drop out of his purview the play of emotions in his mind by transferring his vision, his consciousness, to the sphere of thought. He may also, by the practice of the highest Yoga, drop the life of thought by transferring the light of his Self, beyond the mind. Only we must remember that as hunger is even when a man is unconscious of it, so emotions are, and thought continues when the man is in Samadhi, beyond the mind. They are, they grow silently under the inexorable laws of nature, and when he returns from his Samadhi, he takes them up again. But in this training the man has recovered the freedom he had lost when his consciousness first got involved in the life of the nervous system. He is now free, in the sense that his consciousness is not necessarily involved in any mental action. He is not free in the sense that he can order his mind or his body about as he chooses; that he never can; but he need not identify himself with his mind or body, he has transcended Adhyasa.

Western thought is gradually approximating to this ancient Hindu view. Prof. James, after a full discussion of the problem of Free Will, concludes: "Effort of attention is thus the essential phenomenon of will. . . It is, in one word, an idea to which our will applies itself—an idea which if we let it go would slip away, but which we will not let go. Consent to the idea's undivided presence, this is effort's sole achievement. Its only function is to get this feeling of consent into the mind."—Text-book of Psychology, pp. 450-452.

Now let us inquire what light this âtmânâtma viveka, this enquiry into the relations between the Purusha and his mind and body, throws on self-training. Our mind is as the result of its past life stocked with vâsanâs, thousands of images bound up with

love or hate and tending always to flow in neural paths to seek their consummation in conduct. Our present life adds to this stock, strengthens some and tries to extinguish others. The rise of these vasanas, their transmutation from a potential to a kinetic state. is absolutely out of our control, just as any other natural event in the outside world, e.g., the rising of the sun, is out of our control.\* But we can shut our eyes and thus prevent the sunlight from forcing the outer objects on our attention, and we can also focus the sunlight on any object that we desire to examine closely. Similarly we can withdraw our consciousness from any psychic process and can also, by focussing its light on a higher process, inhibit the activity of the lower, using the words higher and lower in the strict physiological sense and not in that of conventional morality. The latter fact, inhibition by the higher of the lower, lies at the root of emotionculture, and we must study it in some detail. The importance of inhibition in the explanation of the phenomena of "will" has been amply recognized by most recent psychologists. It was till recently treated quite as an inexplicable metaphysical entity, a mysterious physiological correlate to will. It has been held that inhibition is a peculiar property of the self or the spirit, by means of which it can enter the material world as a vera causa, and by its fiat stop any muscular action whatsoever. But recent physiological studies have brought to light the nature of inhibition "It consists in the partial or complete prevention of the spread of the excitement from a sensory neurone to a motor system, and seems always to be the result of the simultaneous excitement of some other motor system" (Mac Dougall, Phys. Pych., p. 36). A feeble stimulus to a sensory neurone which would ordinarily flow out into a motor path (say, the flexors of the elbow) is diverted into an antagonistic motor path (e.g., the extensors of the elbow) if the latter happen to be at the same time intensely excited. The number of stimulations present at any given time is very great, and their varying strengths make the field of mental life very complicated. The result is that mechanically the energy flows in the path of least resistance and

<sup>\*</sup> This and the next sentence need not be taken as a complete statement of the metaphysic of the subject. Indeed, the two may even appear somewhat contradictory. That metaphysic will be found elsewhere. For the present purpose the statements may be taken as correct as representing facts, without going into the why and how,—B.D.

the other paths are inhibited. Thus the varying objects of the outside world are always impinging on us; but at any given moment of time, "one only or one complex of things is the object of attention, and as one thing becomes the object of attention the thing perceived in the previous moment ceases to be the object of attention; as any object comes to the forms of consciousness it drives out and excludes from the focus all other objects" (ib., p. 102). Speaking psychologically; the transference of consciousness from the level of the vegetative life to that of the emotions and from this to that of thought, leads to an inhibition of the lower by the higher. The real inhibiting agency is not the consciousness; just as when we transform heat into mechanical motion in a steam-engine the motive power is still heat and not the engine; so when an emotion is inhibited by our transferring the light of consciousness to the level of thought, the inhibiting agency is still the mind and not our consciousness. This freedom to transfer consciousness from one part of the mind to another and also totally beyond the mind is the only freedom that we are capable of attaining, is the moksha that we can strive for. An indirect result of this is emotion-culture.\*

Patanjali makes Vairagya the great means of Yoga-practice, Vairagya is the inhibition of emotion by thought. Only we must not forget that emotion involves thought and action, just as thought involves desire and action: the level of thought is characterised by the relative weakness of desire, as the level of emotion is characterised by the relative weakness of thought. Hence the inhibition of emotion by thought-Vairagya-does not mean the absolute quenching of desire, for that would quench all life with it, but merely means the gradual enthronement of ideals as the sovereign power in life and gradual release of the centre of consciousness from the violence of the purely emotional life. We must not forget that every act of life involves varidgya of a kind. Every act involves the inhibition of others. Even a savage who forgets hunger in the pleasure of the chase learns vairagya in that very act. Ethical culture is essentially the same as this: only preconceived ideals are utilized to inhibit long-established lines of

<sup>\*</sup> Compare the aphorism of Patanjali, "Yoga is the inhibition of psychoses or mental functionings" of the lower or asat kind by means of one of a higher or sat kind, as some commentators add, in just explanation, from one standpoint,—B.D.

mental reaction. What is the best ideal for man in the present stage of his evolution need not be discussed in detail here. Since the fundamental emotion is that of the self for the self and since on this foundation the other-regarding emotions are being gradually evolved, the ideal that we must form ought to be a proper combination of egoism and altruism, of self-assertion and self-sacrifice.\*

Emotion-Culture is involuntary or voluntary. The stress of evolution perforce carries us on. Civilized man has outgrown some of the cruder forms of emotion that still linger among the savages in out-of-the-way corners of the world. Even the worst savage of modern days must be higher than what we conceive primitive man was. Moreover, the conditions of life peculiar to each country and the circumstances in which any nation finds itself for a long period of its history atrophies certain emotions and develops others. The constant necessity to unite for defending a small country during long periods of time, against invasion from without, is a great stimulant of other-regarding emotions. Life in a huge country which is ruled by the few and protected from invasion by a fighting caste and where the people are left to a relatively peaceful cultivation of the soil is a frightful stimulant of the selfish emotions. The course of national and human history, therefore, has to be well studied before we can hope to understand the development of emotion in nations. In the case of individuals, the national character is modified by the individual history. The circumstances of each man's life develop certain emotions and quench others. this is involuntary Emotion-Culture. From it has to be evolved voluntary Emotion-Culture. Voluntary movements have been already explained to be compounded of involuntary ones. We can never voluntarily make a movement which we have not already made involuntarily. "A supply of ideas of the various movements that are possible, left in the memory by experiences of their involuntary performance, is thus the first prerequisite of the voluntary life" ( James. Text-book of Psych. p. 416).

<sup>\* &#</sup>x27;Selfishness' is the ideal for the Jiva on the Path of Pursuit; 'self-sacrifice' for him on the Path of Renunciation; 'justice' for the Jiva 'in office,' the 'hierarch,' the 'ruler,' 'the householder' on the Path of the world-wheel which includes and is composed of the other two. For details, see the relative chapters in The Advanced Text-book of Hinduism (published by the C. H. C.), and The Science of the Emotions. B.D.

Similarly, nature also teaches us the inhibition of one psychosis by another. A strongly stimulated nerve are offers less resistance to the flow of a nerve impulse than one weakly stimulated and hence diverts energy from the latter and thus inhibits it. The activity of a higher neural level inhibits that of a lower level. The emotion of love inhibits the instinct of fear. The life of thought inhibits the emotional and active life sometimes to a highly undesirable extent. From this lesson of inhibition which nature teaches us at every step, voluntary Emotion-Culture has to be developed; for we must not forget that the greater part of our growth depends entirely on nature, and that without our help or acquiescence. Even in the other part, nature is still the acting force and our work is merely to intelligently study and use her laws and thus co-operate with her to hasten our growth by the voluntary culture of the emotions.

This voluntary Emotion-Culture is based on the power of inhibition thus revealed to us. A voluntary inhibition is impossible in the absolute moment of experience; i.e., when the impinging of the objects is producing a mental reaction, it is impossible to interpose a fiat of the will and intercept the reaction. For the mind is one, the mental response is one and indivisible, and the notion implied in current theories of free-will that a fiat of the self can thrust itself between the desire-aspect and action-aspect of a psychosis is a delusion. Inhibition of emotions and voluntary Emotion-Culture, then, applies only to the life of memory, the so-called inner life, the never ending succession of trains of memory-images of objects experienced which course through the vista of the imagination, each image involving more or less faint emotions and also flows of nerve impulse in motor-paths. This is the life of Chittavritti, the training of which is the essence of Yoga.

Every psychosis tends to reproduce itself an indefinite number of times. This is the ultimate fact of memory. It is called a vâsanâ, so long as it is potential, i.e., in the interval between two successive manifestations of it. The total of these vâsanâs constitutes the linga-sharîra. Every experience leaves a trace of itself behind. This is a Samskâra of the linga-sharîra and may be imagined as a strain in this body of subtle matter. Hence the linga-sharîra is a complicated network of innumerable tendencies of inconceivable intricacy. Each man's character is so complex that truly no man

understands even himself fully: we frequently do actions which we never thought we were capable of, and reach heights of noble thought and depths of ignoble emotion we never imagined were possible to us. Out of this highly complicated plexus of vâsanâs some emerge into activity whenever the mind is withdrawn from the outside world; so long as objects around us and the mental response thereto do not compel the consciousness to attend to their interplay, the irrepressible career of memory-images goes on. It is to this that deliberate culture applies. This repetition in memory of experiences forms character. The elements that make up character can be discovered by an analysis of the kinds of memory-images that start into activity when we sit for meditation.

Each undesirable element has to be inhibited by deliberately transferring consciousness to some other nobler element in the character, some other memory-image whose revival in consciousness, or to be more accurate, re-illumination by the *Purusha*, inhibits the other tendency and diverts energy therefrom. This is the *abhyâsa*, the *practice* advocated in the Yoga Sûtras and by Krishna, as the second means—the first, already spoken of, being *vairâgya*. "The subtle [kleṣas, afflictions] are to be inhibited by antagonistic production (the manifestation of the antagonistic tendencies, *pratiloma parinâma*). Their manifestations (*vrittis*), by meditation, *dhyâna*" (Patanjali, II., x, xi.). "In excluding things questionable, the calling up something opposite [is serviceable]" (*Ib*. xxxiii.).

We have frequently pointed out that every thought involves an emotion and a flow of nerve-energy in motor paths, *i.e.*, an action. When during meditation the mind follows a particularly desirable line of thought, each image that forms the line involves the flow of nerve-energy in the motor-paths that together form its expression. Only this is too weak to manifest itself as action to outsiders. Meditation strengthens these tendencies, in other words, facilitates the flow of energy along these paths, so that the man's conduct becomes nobler and nobler. Hence so much insistence is made by the prophets and teachers of the world, on meditation, and hence the paradoxical statement that a man's thoughts are infinitely more important than his actions. This also explains the numerous cases of spiritual crises in the life of individuals, called 'conversion.' When the accumulation of the energy set free in meditation reaches

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a certain point of intensity, there is a sudden change in the man's outward ordering of his life which astonishes the world and makes people imagine that certain higher Intelligences have brought about the crisis.

We have assumed that nobler memory-images co-exist with the baser ones in the Sakshma Sharira of each man. The question rises, how do they get in there? To paraphrase the Aristotelian dictum, nothing exists in the mind but what has gone into it from outside. Every ideal has to be woven out of experience. How, then, does the 'moral consciousness' of man grow? How does the ethical evolution go on? This question is a very difficult one to answer. It seems impossible that man's ideals can go on expanding without the help of Intelligences higher than man. The great founders of religions have certainly helped man at various stages of his growth by placing before him higher ideals than he had before they were born. What is the source of their inspiration? Perhaps more highly evolved beings.

P. T. SRINIVASA IYENGAR.

[To be continued.]

## THE GOD OF ALL.

Oh thou great spirit, everywhere inherent, To whom alike we all, some way, must come -Serving, denying, conscious or unconscious, We yet are Thine alike—the world's whole sum. Teach us to see Thee not in beauty only, But equally in sordidness and sin-To fight for Thee in these Thy darker guises, Till in the darkest, spirit-force shall win! Bring to Thy churches mutual toleration, And greater still from man to brother man-Till warring creeds no more shall baulk Thy purpose, But love and brotherhood all distance span. And oh thou mighty, all-pervading spirit, Let this Thy glory and our gladness be-To see each smallest, poorest thing that liveth, Not only Thine, but actually as Thee!

LUCY C. BARTLETT.

### STUDIES IN COMPARATIVE SCIENCE.

II.

IN the first study in Comparative Science, attention was drawn to the fact that the results of .Dr. John Beard's researches into the origin of germ-cells prove Professor Waldeyer to have been mistaken in thinking that germ-cells are derived from epithelial or peritoneal cells of the body, and confirm in a most striking way the teachings of Archaic Science. It was also stated that Professor Waldeyer had withdrawn his former view. He accepts now the idea of a continuity of germ-cells, of a continuous series of germcells which are morphologically distinct from all other cells that make up the bodies or forms that serve as tabernacles or houses for the unicellular organisms known as germ-cells. Students will find Professor Waldeyer's present views in an article entitled "Die Geschlechtszellen," written by him for Oscar Hertwig's Handbuch. Whether the germ-cells give rise to sperm-cells and ova, or to the epithelial cells of the Graafian follicles and tubular passages as well, is an important point, says Professor Waldeyer, which cannot yet be answered with certainty. But, what the actual relation is which exists between germ-cells and the body cells, he regards as a far more essential question: do the primitive germ-cells alone constitute a germinal track and thus stand altogether apart from and in sharp contrast to all the other cells which make up an individual; in short, is every individual animal and plant (metazoon and metaphyte) a kind of "double being" (Doppelwesen) made up of (1) germ-cells which alone form a continuous chain, since they are derived from ancestral germ-cells, and in their turn give rise to future germ-cells; (2) a form or body grafted on to single members of this continuous chain series of germ-cells? The conception of a " germinal epithelium " was, Professor Waldeyer thinks, one step on the path to knowledge, and that of "germ-cells" a further step. He accepts the idea of a direct, unbroken morphological continuity of "germ-cells," and he likens the continuous

germinal track formed by the long series of these cells to a long root from which at intervals single individuals branch off like lateral shoots of a root.\* An analogous idea is found in the old Hindu books, but the continuous germinal track is there likened to a string, "Sûtrâtmâ" or "Thread-self," and the individuals are likened to beads which are threaded on to the string. "This term," writes Mrs. Besant, "is used to denote various things, but always in the same sense, as the thread connecting separate particles. It is applied to the re-incarnating Ego, as the thread on which many separate lives are strung; to the second Logos, as the thread on which the beings in His universe are strung; and so on," † "Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us through the inextricable paths of her domain, toward her primal and final mysteries," writes Mme. Blavatsky. ‡ "'Follow the law of analogy,' the Masters teach." § So, too, the Talmud: "If thou wilt know the invisible, open thine eyes wide on the visible;" | and the Hermetic teaching, "as above, so below." ¶

I am indebted to Dr. Beard for the reference to Professor Waldeyer's article in O. Hertwig's Handbuch, and also for a reference to the work of Mr. Bennet M. Allen, Instructor in Anatomy in the University of Wisconsin. This American scientist, who formerly upheld the old view of Professor Waldeyer, has now convinced himself by independent investigation into the origin of the germ-cells of Chrysemys marginata, that Professor Waldeyer was mistaken and that Dr. Beard's observations are correct. He writes: "Nussbaum was among the first to advance the view that the primitive sex-cells are derived directly from undifferentiated embroynic cells reserved exclusively for this destiny at an early stage of development... According to another view, they arise by the transformation of peritoneal cells. This is the view held by the great majority of writers upon this subject, not only of the earlier ones, but of the more recent as well... In a recent

<sup>\*</sup> See Handbuch der vergleichenden und experimentellen Entwickelungsgeschichte der Wirbelthiere, von Oscar Hertwig, Vol. I (1903), pp. 403-405.

<sup>†</sup> A Study in Consciousness, p. 90.

<sup>‡</sup> Secret Doctrine, Vol. II., p. 162.

<sup>§</sup> Ibid, II., p. 265.

<sup>|</sup> Ibid, II., 125. | Ibid, II, 740.

paper \* I have myself advocated this same view . . . The reader will find that I come to a definite conclusion in the present paper † which is quite at variance with my former views," Mr. Allen no longer holds the view that germ-cells are derived from the epithelial (or peritoneal) cells of the body, but speaks of them now "as being imbedded in the peritoneum, not as a part of it." He says that in Chrysenys these germ-cells are "first observed in the hypoblast at the edge of the area pellucida;" that "they migrate within the entoderm to a point immediately beneath the notochord;" that they "lie among the peritoneal cells, but are not derived from them." Students who believe in the Archaic teachings will not be surprised to hear of Mr. Allen's change of view, for they know that the teachings of Occult Science are in harmony with the teaching of Modern Science when the latter, in her questionings of Nature, observes accurately and records truthfully all the accurately observed facts. The old, mistaken view about the origin of germ-cells must be classed among what Dr. Beard calls, "the ever-recurring instances of the earliest observed appearance of a thing being taken to represent its first origin," and-" in embryological research this is only permissible when an earlier origin is absolutely out of the question."

The truth about the origin of germ-cells prior to the formation of the body of the embryo entails many important consequences, which sooner or later will make themselves felt in every department of life-religious, social, educational and philanthropic. About this, Professor Waldeyer has written: "The consequences of this doctrine of the continuity of germ-cells are almost unbounded for the whole field of Biology." And Dr. Beard writes: "No earnest investigator can ignore the immense, the overwhelming importance of this continuity for the science of embryology. It, and the various facts associated with it are bound sooner or later to revolutionise completely the ideas and conceptions of zoologists, anatomists, and embryologists. They will relegate the dogmas of epigenesis and direct development to the list-a pretty long one already-of former erroneous doctrines of science, and they will open up new and important pathways of research and knowledge, of which at the moment no conception whatever can be formed. In other directions

<sup>\*</sup> See American Journal of Anatomy (1904), Vol. 111., p. 89. † See Anatomischer Anzeiger, for September 6th, 1603, Vol. XXIX., p. 217. † O. Hertwig's Handbuch, Vol. I., p. 405.

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the doctrine and its allied facts will doubtless prove themselves to be equally fruitful of results . . . the writer is informed that their bearings upon the problems of insanity are simply incalculable."\* Dr. Beard has but "re-discovered" by means of modern scientific methods, some of the truths taught by Archaic Science, but there are many more which remain to be "re-discovered" by the modern world, and some of these will form the subject of other "Studies in Comparative Science."

In the preface to his "Lecture on Monism"† Professor Haeckel writes: "The purpose of this candid confession of monistic faith is twofold. First it is my desire to give expression to that rational view of the world which is being forced upon us with such logical vigor by the modern advancements in our knowledge of nature as a unity, . . Secondly, I would fain establish thereby a bond between religion and science, and thus contribute to the adjustment of the antithesis so needlessly maintained between these, the two highest spheres in which the mind of man can exercise itself; in monism the ethical demands of the soul are satisfied, as well as the logical necessities of the understanding." And elsewhere; he writes: "I base my monistic philosophy exclusively on the convictions which I have ganied during fifty year's close and indefatigable study of nature and its harmonious working;" and "naturally, the clear opposition of my monistic philosophy, based as it was on the most advanced and sound scientific knowledge, to the conventional ideas and to an outworn 'revelation' led to the publication of a vast number of criticisms and attacks . . . It would be useless to go further into this controversy and meet the many attacks that have since been made." \ "Nature as a unity" is no new view of the world; it is a conception found in all Hinduism, and in Hindu Philosophy and Science. Nor can this ' Confession of Faith of a Man of Science' be regarded as altogether satisfactory and final, seeing that it is based upon a fundamental error in science, for Professor Haeckel does not yet see his way to accept Dr. Beard's results and still clings to and teaches the old views of Waldeyer. Moreover, no bond

<sup>\*</sup> A Morphological Continuity, by J. Beard, D. Sc, pp. 3, 4.

<sup>+</sup> Haeckel's The Confession of Faith of a Man of Science; pp. 6, 7.

<sup>‡</sup> Haeckel's The Wonders of Life: A Popular Study of Biological Philosophy: 1904 p. 8.

<sup>§</sup> Ibid, pp. 7, 8.

between religion and science can be established except it be the bond of Truth. Any antithesis which may exist between them has been created by men whose false views and teachings—whether as theologians or as scientists—have stirred up strife and have been the cause of endless controversy and of much misery and suffering in the world. A great upheaval of modern scientific opinion and a thorough revision and re-adjustment of the Darwinian view of the origin and "descent" of man, and of Professor Haeckel's "Monistic Philosophy" cannot fail to follow the acceptance of the results which Dr. Beard's researches have established upon a sure foundation.

The great value of Dr. Beard's work is that he has "re-discovered" by modern methods some of the Archaic Science teachings, and thus has given an opportunity to the modern world to verify by the modern scientific methods some facts which hitherto could be verified only by the ancient scientific methods.

In the preface to The Wonders of Life, Professor Haeckel, when referring to the enormous sale of his Riddle of the Universe, says: "This extraordinary and—as far as I was concerned—unexpected success of a philosophical work which was by no means light reading, and which had no particular charm of presentation, affords ample proof of the intense interest taken by even the general reader in the object of the work—the construction of a rational and solid philosophy of life." Alas! this "rational and solid philosophy of life" is built upon a serious error of observation and is, therefore, doomed to failure. Meanwhile, it is the cause of the many attacks upon a system of philosophy which tends in reality to keep Religion and Science apart, although Professor Haeckel's desire has been to bring them together. Dr. Beard's strivings after the Truth have met with success; Nature has answered his quest after her workings, and the ancient truths which have been "re-discovered" by him during his nineteen years of search will tend to bring Religion and Science again into touch and hasten the advent of "that longed-for day when our religious philosophy becomes universal."\* The truth about the origin of germ-cells opens a way to Mcdern Science for the far grander and nobler conceptions of the Origin and Destiny of Man which are revealed by the Ancient Records, and slowly. when the meaning of " the general characteristics" which are

<sup>\*</sup> From a Master's letter, printed in A. P. Sinnett's Occult World, p. 86.

epitomised for us "in the process of human foetal growth" † becomes better understood, there will unfold itself before us the magnificent, grandiose scheme of evolution, seen and described for the modern world by Mme. Blavatsky—a scheme in which Darwinism finds a place.

LOUISE C. APPEL, B. Sc., M. B.

#### IMMORTALITY.

I that had life ere I was born
Into this world of dark and light,
Waking as one who wakes at morn
From dreams of night:

I am as old as heaven and earth:
But sleep is death without decay,
And, since each morn renews my birth,
I am no older than the day.
Old though my outward form appears,
Though it at last outworn shall lie,
This, that is servile to the years,
This is not I.

I, who outwear the form I take,
When I put off this garb of flesh,
Still in immortal youth shall wake
And somewhere clothe my life afresh.

How much may be done, is done, by the brain and heart of one human being in contact with another! We are answerable for incalculable opportunities of good and evil in our daily intercourse with those with whom we have to deal. Every meeting, every parting, every chance greeting, and every appointed encounter are occasions open to us for which we are to account. To our children, our servants, our friends, our acquaintances, to each and all, every day and all day long, we are distributing that which is best or worst in existence—Influence. With every word, every look, every gesture, something is given or withheld, of great importance may be to the receiver, of inestimable importance to the giver.

FANNY KEMBIE.

<sup>†</sup> Secret Doctrine, by H. P. B. Blavatsky, Vol. II., p. 723.

# LETTERS FROM A SÛFÎ TEACHER \*

INTRODUCTION BY THE TRANSLATOR.

CHAIKH Sharf-ud-dîn was the son of Shaikh Yahiâ. His birthplace was Maner, a village near Patnâ (India). A love of knowledge and of the religious life, and signs of spiritual greatness, were found in him from his early childhood. A strange being was once seen by the cradle of the baby; the mother, frightened, reported the matter to her father, Shahâ-uḍ-dîn, a great saint, who consoled her, saying that the Being was no less than the Prophet Khezar Himself, and that the baby was expected to be a man of great spiritual advancement. He acquired secular knowledge under Ash-raf-ud-dîn, a famous professor of those days. He refused to marry, but had to yield when, being ill, he was advised by the physician to enter the married life. He left home after the birth of a son, travelled in many places, and was at last initiated by Majîo-ud-dîn Firdausî. The latter made him his deputy on earth, under a deed, drawn twelve years before, under the direction of the Prophet of Islâm, asked him to leave the place, and quitted his body shortly after. After his initiation, Sharf-ud-dîn lived for many a long year in the woods of Bihiâ, and the Râjgiri hills. In his later days, he adopted Bihâr (now a subdivisional town) as his residence, at the request of some of his friends and disciples. He died on Thursday, the 6th of Shawwal, 782 Hijra. His titular name is Makhdûm-ul-Mulk, i.e., the master of the country or the world. He was equally proficient in secular learning and esoteric knowledge, and possessed superhuman powers. His tomb at Bihâr is still resorted to as a place of sanctity by a large number of devout Musalmans. He wrote many works, of which three only have yet been published: (1) Maktübât-i-sadi, a series of a hundred letters (or rather essays on

<sup>\*</sup> We publish here some extracts from an interesting book under this title, which is in the press.

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definite subjects) addressed to his disciple, Qâzî Shams-uḍ-ḍîn, in 747 Hijra; (2) Makṭūbât-i-bist-o-hasht, a series of 28 letters, being replies to the correspondence of his senior disciple, Mozaffar, the prince of Balkh; (3) Fawâed-i-ruknî, a number of brief notes, prepared for the use of his disciple Rukn-uḍ-ḍîn.

The present booklet consists of translations of copious extracts from Makṭibâṭ-i-saḍi, the most elaborate and comprehensive of all the three published works, with apt notes occasionally added from the other two, with a view to elucidate or complete the subject in hand. These extracts, it is hoped, will cover the greater portion of, if not all, the principles inculcated in these books, and are expected to give the reader a fair knowledge of the teaching of the author in all its phases. Matters relating to exoteric rites, legends and traditions have been omitted. The translation does not pretend to be always very literal, but an honest attempt has been made to present a faithful rendering of the original to the English-knowing public, that they may be able to better appreciate the teachings of Islâm, and that the Brotherhood of Creeds may have one more advocate to plead its cause before the tribunal of the human intellect.

BAIJNÂTH SINGH.

### LETTER I.

# Monotheism (Tauhîd).

Masters of the Path have divided monotheism into four stages: The first stage consists in repeating, vocally without any inner conviction, "There is no God save Allâh." This is hypocrisy, and does not profit on the day of resurrection. The second stage consists in repeating the said logion vocally with an inner conviction, based upon conventional imitation (as in the case of ordinary people), or some form of reasoning (as in the case of an intellectual theist). This is verily the visible body of monotheism, frees one from gross polytheism and from hell, and leads to heaven. This second stage, though safer than the first, and less unstable, is for all that, a low one, fit for old women. † The third stage consists in Light shining in the heart, which reveals the One Agent alone, the

<sup>\*</sup> Lá cláha ill'Alláh.

<sup>‡</sup> Weak souls .- Trans.

Root of all phenomena, and the non-agency of all else. This is quite unlike the conviction of ordinary people or that of an intellectual theist. Such a conviction is a fetter to the soul, whereas the vision of the Light breaks all fetters. There must be difference between one who believes a certain gentleman to be in his house, on the testimony of others (as in the case of ordinary people), another who infers the residence of that gentleman in the house, because he sees his horses and servants at the gate (as in the case of the intellectual theist), and another who actually sees the gentleman in the house (as in the case of the third stage). In the third stage, one sees the creatures and the Creator and distinguishes them from Him: this much of separation still persists—so it is not perfect union in the eyes of the Masters.

The fourth stage consists in the pouring forth of the Divine Light so profusely, that it absorbs all individual existences in the eyes of the pilgrim. As in the case of the absorption of particles floating in the atmosphere in the light of the sun, the particles become invisible—they do not cease to exist, nor do they become the sun, but they are inevitably lost to sight in the overpowering glare of the sun-so, here, a creature does not become God, nor does it cease to exist. Ceasing to exist is one thing, invisibility is another . . . When thou lookest through a mirror, thou dost not see the mirror, for thou mergest it into the reflexion of thy face, and yet thou canst not say that the mirror has ceased to exist, or that it has become that reflexion, or that the reflexion has become the mirror. Such is the vision of the Divine Energy in all beings without distinction. This state is called by the Sûfîs, absorption in monotheism. Many have lost their balance here: no one can pass through this forest without the help of the Divine Grace and the guidance of a Teacher, perfect, open-eyed, experienced in the elevations and depressions of the Path, and inured to its blessings and sufferings . . . Some pilgrims attain to this lofty state only for an hour a week, some for an hour a day, some for two hours a day, some remain absorbed for the greater portion of their time .

Beyond the four is the stage of complete absorption, i.e., losing the very consciousness of being absorbed and of seeking after God—for such a consciousness still implies separation. Here, the soul

merges itself and the universe into the Divine Light, and loses the consciousness of merging as well. "Merge into Him, this is monotheism: lose the sense of merging, this is unity." Here there are neither formulæ nor ceremonies, neither being nor non-being, neither description nor allusion, neither heaven nor earth. It is this stage alone that unveils the mystery: "All are non-existent save Him:" "All things are perishable save His Face:" "I am the True and the Holy One." Absolute unity without duality is realised here. "Do not be deluded, but know: every one who merges in God is not God."

The first stage of monotheism is like the outermost shell of the almond; the second stage is like the second shell; the third stage is like the core; the fourth stage is like the essence of the core—the oil of the almond. All these are known by the name of the almond, but each differs immensely from the others in status, result, and use.

This note should be studied patiently and intelligently, since it deals with the basis of all developments, activities, and supersensuous phenomena. It will explain the phraseology and the allusions in the writings of the saints, and throw light on the verses on monotheism and the stages thereof:

O! brother, though an ant, thou mayest turn out to be a Solomon. Do not think thou art an impure sinner: though a gnat, thou mayest become a lion . . . God raises the monotheist out of the dualist, the faithful out of the faithless, and the devotee out of the sinner.

[The following extracts on monotheism from "The Series of 28 Letters," another work of the author, may be aptly added.—Trans.]

According to a tradition of the Prophet, all beings were created out of Darkness, but each took in Light according to its capacity, and thus became luminous. Hence all beings are sparks of the Divine Light, and their luminosity is derived from It. Now one can fully understand the sacred verse: "God is the Light of heaven and earth" (From Letter 17).

Thou-ness and I-ness pertain to our world: they do not exist in the region of the Beloved. He is the one Reality: futile is the assertion of any existence but His (Letter 2).

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II.

#### LETTERS 2-4.

## Turning to God or Conversion (Taubah).

Taubáh literally means to turn back. But the nature of turning must be different with different individuals according to the difference in their conditions and stages. Ordinary people would turn from sin with apology in order to escape punishment; middling ones would turn from their deeds to secure the regard of the Master; the Elect would turn from all worlds, here and hereafter, and feel the insignificance and non-existence thereof in order to realise the glory of the Maker. The turning of a beginner cannot be permanent. A saint says of himself: "I turned back 70 times and failed each time, but my seventy-first turning proved steady; and I failed no more."

Khwâjâ (Master) Zoonoon of Egypt observes that the *Taubâh* of ordinary people consists in turning from sins: that of the Elect in turning from heedlessness.

Khwâjâ Sobaid and many others are of opinion that *Taubâh* consists in remembering one's past transgressions and being ever ashamed of them, so that one may not grow proud of one's many virtues. On the other hand, Khwâjâ Junnaid and many others hold the view that *Taubâh* consists in forgetting past transgressions, *i.e.*, in expunging their impressions from the heart, so that it may become as pure as if it had never committed them.

Taubâh is obligatory for all pilgrims at all times, since for each pilgrim there is always a stage higher than his present one. If he halts at any stage, he stops his pilgrimage and commits sin . . .

Tanbah consists in a firm and sincere resolution to abstain from sins, so as to assure God of one's unwillingness to commit them in future, and in compensating, to one's best ability, those one has harmed in any way . . .

 $Taub\hat{a}h$  is the basis of all developments, as the ground is for the foundation of a building. The chief requisite is  $Im\hat{a}n$  (peace, faith, or moral sense).  $Taub\hat{a}h$  and  $Im\hat{a}n$  appear together, and the latter illumines the heart in proportion to the former.

The real Taubah lies in turning from one's nature. When the disciple turns from his nature he becomes another, i.e., he does not

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become another man, but his qualities change. Then he unfolds true *Imân*, which sweeps off many-ness and leads to unity. Ere the turning, *Imân* is but conventional and nominal. "How long will you worship God with your tongue only: this is no better than worshipping desires: so long as thou dost not become a Moslem from within, how canst thou be a Moslem merely from without?" The lame ass of conventional faith and the lip-behavior that we have cannot help us to tread the path.

None ought to despair under any circumstance whatsoever. Here work is without a motive, and requires no payment. Many are instantly raised from the level of image-worship to a stage higher than the angels and heaven. The Lord does whatever He wishes. "How" and "why" find no room here. May God make thee a seer of his, and remove thee from thyself! Do thou aspire high, though thou art low at present. O, brother! human aspiration should stoop to nothing, either on earth or in heaven. "Such men are so constituted as to care for neither hell nor heaven: they seek God and God only, and spurn what is not-He."

Theosophy (*Tasavvuf*) is ceaseless motion, since standing water becomes stagnant. A man may corporeally be in his closet, yet his spirit may run to the *Malakût* \* and the *fabrût*. † Rapid motion, like the morning breeze, can neither be seen nor grasped.

III.

#### LETTER 5.

# On Seeking the Teacher.

The saints on the Path—blessed be they—unanimously declare that it is incumbent upon a neophyte, after the maturity of his conversions (Taubâh), to seek a Teacher, perfect, experienced in the elevation and depressions of the Path, its joys and sorrows, possessed of balance, and versed in the internal ailments of a disciple and their remedies . . .

Though in the beginning one does not need a Teacher, and the seed can be sown only with the help of Divine Grace, the seed, when sown in the soil of the heart, does need a Teacher for its

<sup>\*</sup> The astral and lower mental planes.

<sup>†</sup> The higher mental plane.

further growth, for the following reasons given in the books of the saints:

- 1. Since one cannot go to the  $K\hat{a}b\hat{a}$  \* without a guide, albeit the way is visible and sensuous, and the pilgrim possesses eyes and feet, it is impossible without a guide to tread the occult Path trodden by 120,000 prophets, which has no visible track and is supersensuous.
- 2. As there are many thieves and robbers on a sensuous way and one cannot travel without a guide, so on the occult Path there are many robbers in the guise of the world, the desire-nature, and the elementals, and one cannot travel without the guidance of a Master.
- 3. There are many precipices and dangers on the Path, leading to one or other of the many heretic schools formed by those who, having entered the Path without a Perfect Guide, on the strength of their own intellectual resources, fell and perished in the forest and deserted the Law. Others, more fortunate, have safely crossed those dangers under the protection of Masters, and have seen the victims, and known where and why they fell. All pilgrims are liable to these dangers. If one secures the help of a mighty Teacher, one can be saved and progress with the help of His secret hints and instructions, else one would fall into some heresy and lose the fruit of one's labor.
- 4. The pilgrim may pass, on the way, through certain spiritual conditions, and the soul may put off the physical garment, catch the reflection of the Divine Light, display superhuman powers as a Divine agent during the continuance of these experiences, taste the relish of "I am God, the Holy One," and become proud of having reached the goal. The pilgrim cannot understand this intellectually. But if the soul, during the continuance of these experiences, is not helped by a mighty Master, he may, it is feared, lose faith, and fall a victim to a false notion of unity.
- 5. The pilgrim on the way unfolds supersensuous powers, and sees supersensuous phenomena—devilish, passional, and divine. But he cannot understand them, as they are spoken in a supersensuous language (i.e., revealed through an unfamiliar medium)

<sup>\*</sup> The sacred shrine at Mecca.

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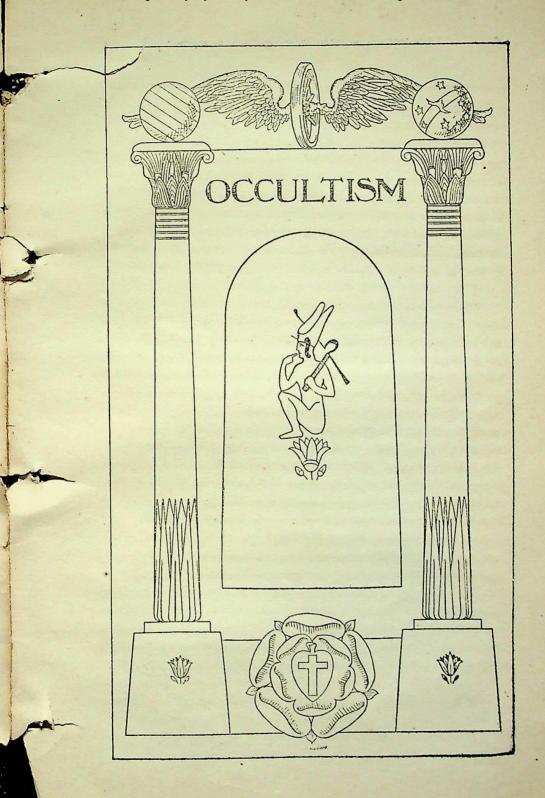
If, at this stage, he is not aided by a Teacher, helping him on behalf of God, and versed in the interpretation of supersensuous words and symbols, he cannot progress further . . .

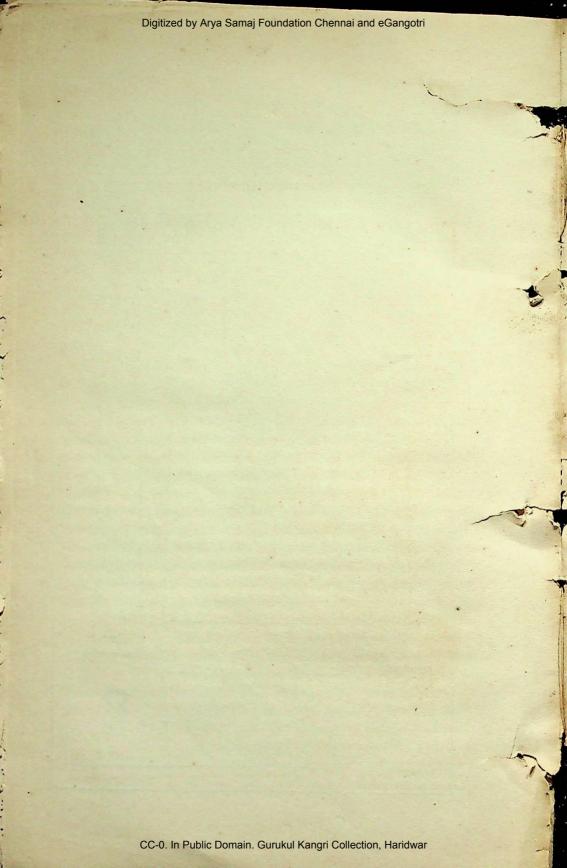
When God opens the eyes of a man, so that he distinguishes good from evil and resolves to follow the one and avoid the other, but does not know how to do it, he must betake himself to a divine man and make a firm determination to change his condition. Then the divine man will take him up, help him to subdue the desirenature, gently induce him to abstain from his defects and blemishes, and keep him away from bad companions. A disciple can, with the help of a Teacher, do in an hour what he would do unaided in a year . . .

It is said: a disciple may reach the goal with the help of a single Teacher, or of more than one Teacher. (In the latter case) each teacher may be the means of the revelation of one stage only, yet it is more consistent with decency and politeness for the disciple to refrain from looking upon such a stage as the limit of development attained by his Teacher, . . . inasmuch as the Perfect Ones are not at all concerned with the business of stages and conditions. But one cannot leave one's Teacher and take another without his permission. One who does so deserts the Path.

It is the practice of the Masters—blessed be They! to impose a three-fold discipline on a student. If he observes it, he receives the Robe (the real one, not the conventional), else he is rejected. The three-fold discipline consists of: 1. Service of the world for a year: 2. Service of God for a year: 3. Watching the heart for a year.

[To be continued.]





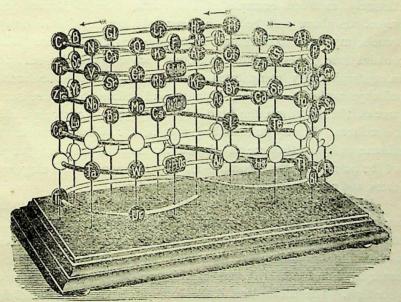
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## OCCULT! CHEMISTRY.

II.

THE first thing which is noticed by the observer, when he turns his attention to the chemical atoms, is that they show certain definite forms, and that within these forms, modified in various ways, sub-groupings are observable which recur in connexion with the same modified form. The main types are not very numerous, and we found that, when we arranged the atoms we had observed, according to their external forms, they fell into natural classes; when these, in turn, were compared with Sir William Crookes' classification, they proved to be singularly alike. Here is his arrangement of the elements, as it appeared in the Proceedings of the Royal Society, in a paper read on June 9th, 1898.\*



This is to be read, following the lines of the "figures of eight:" H, He, Li, Gl, B, C, N, and so on, each successive element being

<sup>\*</sup> Our indebtedness to Sir William Crookes for his courtesy in lending us the above picture was acknowledged last month.

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heavier than the one preceding it in order. The disks which fall immediately below each other form a class; thus: H, Cl, Br, I; these resemble each other in various ways, and, as we shall presently see, the same forms and groupings re-appear.

Another chart—taken from Erdmann's *Lehrbuch*—arranges the elements on a curved line, which curiously resembles the curves within the shell of a nautilus. The radiating lines show the classes, the whole diameter building up a family; it will be observed that there is an empty radius between hydrogen and helium, and we have placed occultum there; on the opposite radius, iron, rubidium and osmium are seen.

The external forms may be classified as follows; the internal details will be dealt with later:

I. The dumb-bell. The characteristics of this are a higher and lower group, each showing 12 projecting funnels, grouped round a central body, and a connecting rod. It appears in sodium, copper, silver, and gold, \*\* and gold is given (1 on Plate III.), as the most extremely modified example of this form. The 12 almond-like projections, above and below, are severally contained in shadowy funnels, impossible to reproduce in the drawing; the central globe contains three globes, and the connecting portion has swollen out into an egg, with a very complicated central arrangement. The dumb-bell appears also in chlorine, bromine and iodine, but there is no trace of it in hydrogen, the head of the group. We have not met it elsewhere. It may be remarked that, in Sir William Crookes' scheme, in which they are all classed as monads, these two groups are the nearest to the neutral line, on the ingoing and outgoing series, and are respectively positive and negative.

II. & II. a. The tetrahedron. The characteristics of this form are four funnels, containing ovoid bodies, opening on the face of a tetrahedron. The funnels generally, but not always, radiate from a central globe. We give beryllium (glucinum) as the simplest example (2 on Plate III.), and to this group belong calcium and strontium. The tetrahedron is the form of chromium and molybdenum, but not that of the head of their group, oxygen, which is, like hydrogen, sui generis. These two groups are marked in orthodox chemistry as respectively positive and negative, and

<sup>\*</sup> The fifth member of this group was not sought for.

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are closely allied. Another pair of groups, show the same tetrahedral form: magnesium, zinc and cadmium, positive; sulphur, selenium and tellurium, negative. Selenium is a peculiarly beautiful element, with a star floating across the mouth of each funnel; this star is extremely sensitive to light, and its rays tremble violently and bend if a beam of light falls on it. All these are duads.

The tetrahedron is not confined to the external form of the above atoms; it seems to be one of the favorite forms of nature, and repeatedly appears in the internal arrangements. There is one tetrahedron within the unknown element occultum; two appear in helium (3 on Plate III.); yttrium has also two within its cube, as has germanium; five, intersecting, are found in neon, metaneon, argon, metargon, krypton, meta-krypton, xenon, meta-xenon, kalon, meta-kalon, tin, titanium and zirconium. Gold contains no less than twenty tetrahedra.

III. The cube. The cube appears to be the form of triads. It has six funnels, containing ovoids, and opening on the faces of the cube. Boron is chosen as an example (4 on Plate III.). Its group members, scandium and yttrium have the same form; we have not examined the fourth; the group is positive. Its negative complement consists of nitrogen, vanadium and niobium, and we have again to note that nitrogen, like hydrogen and oxygen, departs from its group type. Two other triad groups, the positive aluminium, gallium and indium (the fourth unexamined) and the negative phosphorus, arsenic and antimony (the fourth unexamined), have also six funnels opening on the faces of a cube.

IV. The Octahedron. The simplest example of this is carbon (5 on Plate III.). We have again the funnel with its ovoids, but now there are eight funnels opening on the eight faces of the octahedron. In titanium (6 on Plate III.) the form is masked by the protruding arms, which give the appearance of the old Rosicrucian Cross and Rose, but when we look into the details later, the carbon type comes out clearly. Zirconium is exactly like titanium in form, but contains a larger number of atoms. We did not examine the remaining two members of this group. The group is tetratomic and positive. Its negative pendant shows the same form in silicon, germanium and tin; again, the fourth was unexamined.

V. The Bars. These characterise a set of closely and groups, termed "inter-periodic." Fourteen bars (or seven crossed) radiate from a centre, as in iron (1 on Plate IV.), and the members of each group—iron, nickel, cobalt; ruthenium, rhodium, palladium; osmium, iridium, platinum—differ from each other by the weight of each bar, increasing in orderly succession; the details will be given later. Manganese is often grouped with iron, nickel, and cobalt (see Crookes' lemniscates), but its fourteen protruding bodies repeat the "lithium spike" (proto-element 5) and are grouped round a central ovoid. This would appear to connect it with lithium (2 on Plate IV.) rather than with fluorine (3 in Plate IV.), with which it is often classed. The "lithium spike" re-appears in potassium and rubidium. These details, again, will come out more clearly later.

VI. The Star. A flat star, with five interpenetrating tetrahedra in the centre, is the characteristic of neon and its allies (4 on Plate IV.) leaving apart helium, which, as may be seen by referring to 3, Plate IV., has an entirely different form.

There are thus six clearly defined forms, typical of classes, with two—lithium and fluorine—of doubtful affinities. It is worthy of notice that in diatomic elements four funnels open on the faces of tetrahedra; in triatomic, six funnels on the faces of cubes; in tetratomic, eight funnels on the faces of octahedra. Thus we have a regular sequence of the platonic solids, and the question suggests itself, will further evolution develop elements shaped to the dodecahedron and the icosahedron?

ANNIE BESANT.

(To be continued.)

# THE SUPERPHYSICAL WORLD AND ITS GNOSIS.

[Continued from p. 347.]

THE following teachings proceed from a secret tradition, but precise information concerning its nature and its name cannot be given at present. They refer to the three steps which, in the school of this tradition, lead to a certain degree of initiation. But here we shall find only so much of this tradition as may be openly declared. These teachings are extracted from a much deeper and







